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Calvinist Contact

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Parliament debates value of making December 26 Peace Day

Bert Witvoet

OTTAWA, Ont. — Just before Christmas recess, the federal Parliament concluded second reading of a bill that would change the name of Boxing Day to International Peace and Goodwill Day. The bill, labelled Bill C-238, was introduced by Member of Parliament Bill Vankoughnet of Hastings-Frontenac-Lennox and Addington.

MPs discussed the bill during the hour allotted for Private Members' Business. Most MPs, although sympathetic to the notion of focusing on peace and goodwill, did not favour changing the tradition of Boxing Day.

What emerged from the debate was a history lesson on the origin of Boxing Day, a review of Canada's role as peacekeeper and an evaluation of the effectiveness of holidays.

Following the Prince of Peace

Bill Vankoughnet, in introducing the second reading, said that "the purpose of this legislation is to change the name associated with Dec. 26 to International Peace and Goodwill Day in honour of Canada's commitment to world peace and goodwill among nations and people."

He referred to the recent summit between Soviet Leader Gorbachev and U.S. President Reagan as a good step in the direction of disarmament, one which needs to be followed up with a reminder to the world that "we have a long way to go on disarmament and relieving human suffering throughout the world."

He thought it fitting "to mark a day of peace directly following the day we celebrate the birth of the Prince of Peace."

No unilateral move

The Honourable William Rompkey of Labrador said that even though it had been "one of the most pugilistic and intense weeks," he liked the idea of a

Continued on page 3 ...

Sunday work:

Idomo owner supports employees

Marian Van Til

DOWNSVIEW, Ont. — Gerrit de Boer is $13,000 poorer since he placed a full-page ad in the Jan. 4 *Toronto Star*. But that doesn't concern him.

What does bother this owner of Idomo Furniture Warehouse International (three in Toronto, one in Montreal) is Premier David Peterson's "abdication of responsibility" by "passing the Sunday Closing Laws to the municipalities."

De Boer's ad addressed Peterson's proposal to allow municipalities to decide if stores in their jurisdiction should be open on Sunday. De Boer sees that move as the Premier's way of wheedling out of a controversial problem and out of having the province assume responsibility for the issue. De Boer believes that most municipalities will, in the end, allow Sunday opening, thus wiping out a "common pause day" in Ontario. That, he says, is unfair to retail employees, employers, and their families and/or friends.

De Boer is creating a minor sensation in the Toronto area. Since the ad appeared, Idomo has been swamped with calls of support (though de Boer purposely left out the store's phone number, and urged citizens to write to Peterson and their MPs.) Local television and print media have reacted to the ad and other merchants are showing their support.

Continued on page 3 ...

Photo: Idomo catalogue

Idomo owner Gerrit de Boer.

Thinkbit

Most people seek advice only after their minds are made up, and then they ask those who will agree with them.

From: an office poster

Gospel ship runs aground

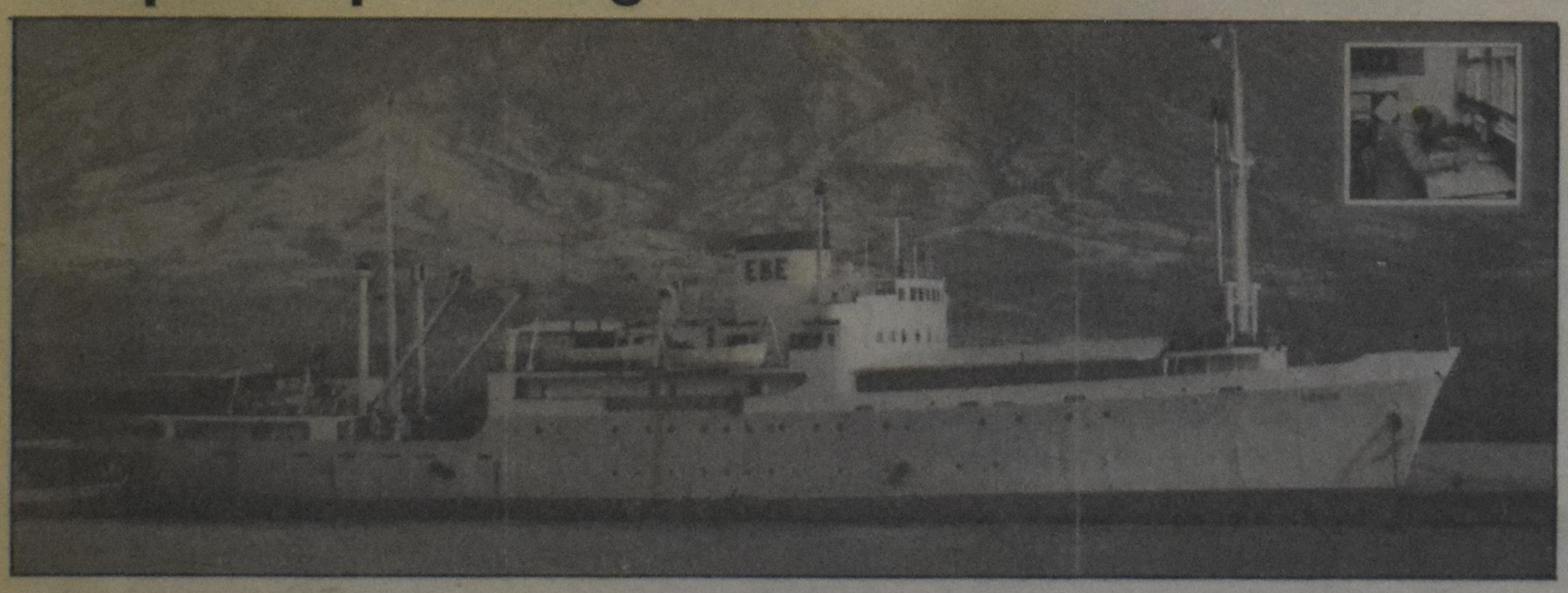


Photo: Operation Mobilization

The Logos, one of two Operation Mobilization ships involved in an international outreach program, hit a rock off the southern tip of Chili and sank earlier this month.

Bert Witvoet

PORT COLBORNE, Ont. — People at Operation Mobilization were shocked to hear that the *Logos*, one of their two gospel ships, had hit a rock off the southern tip of Chili and was sinking. The staff and crew of 140 had been safely taken off the ship by the Chilean navy, along with all passports and money.

Calvinist Contact has run a story on both the *Logos* and the *Doulos*, the sister ship that plies the Indian Ocean. Both ships are part of an outreach program of Operation Mobilization (OM), an international organization that has its headquarters near London, England.

The Port Colborne office received a telex from Mosbach, West Germany, where the ship's headquarters is located. The telex said that the *Logos* had left the port of Ushuaia in southern Chili and had run aground in the Beagle Channel as it was on its way to Madryn, Argentina. The incident took place after midnight on Jan. 6. According to the telex it did not look as if the ship was salvageable.

The *Logos* is a passenger/cargo ship of 2,300 tonnage. It was built by the Danish government in 1949 and equipped with a semi-icebreaker bow. OM bought the ship in 1970 and began operations in 1972. During the past 15 years, the *Logos* has called on 402 ports in 107 countries. The sister ship the *Doulos* is a much larger ship with a 6,600 tonnage and a crew of 320.

According to Ken Bradey of OM in Port Colborne, all of the personal possessions of the staff and crew as well as all the equipment and books were lost with the ship. About one third of the staff will proceed to Argentina by land to carry on the evangelistic program which OM had been preparing there. The rest of the staff and crew will return home.

Only four or five Canadians were on board the *Logos*, the rest of the group represent some 24 other nationalities. All of them, including the ship's crew, are volunteers, receiving no salary.

"We are very shocked," said Bradey. "I have personally worked in the engine room of the ship for 10 months."

This sentiment was echoed by Willy Hoiting of Mississauga, who alerted *Calvinist Contact* to the news. Her daughter Brenda spent time working on the *Logos* and is presently on the *Doulos* with her husband, chief cook, Ed Selke. "Let's pray that the Lord will use this tragedy to lead many to know him," said Hoiting. "That's their mission."

The *Doulos* has just left Calcutta, where the staff and crew spent Christmas and New Year.

Romania "sells" some citizens

Robert VanderVennen

ST. CATHARINES, Ont. — West Germany and Israel have been paying 10,000 German marks or more to Romania for the release of ethnic Germans and Jews who are Romanian citizens wishing to escape brutal police-state repressions in Romania, reports Garry J. Moes in the *Chalcedon Report*.

Moes, an American newsman, made the charge in the January 1987 issue of *Chalcedon Report* on the basis of an interview with Janos Nemes, a young Christian activist who had lived in Romania.

Now Associated Press reports that a former deputy chief of the Romanian Intelligence Service, Ion Pacepa, has confirmed this story. Pacepa says in a recent book, "that Romania has secretly received millions of dollars over the years from West Germany and Israel in return for allowing Jews and ethnic Germans to emigrate from Romania."

In his book Pacepa says that this practice was engaged in between 1967 and 1978, when he defected to the United States. He says that Romanian dictator Nicolae Ceausescu personally pocketed more than $400 million in such bribes during that period. Nemes says that the practice continues.

"Nemes described as incredible the fact that the Romanian government is willing to sell its own citizens in this way, and no one in the West protests such trafficking in human beings."

In this issue:

What were winters like in by-gone days? Read early accounts p.9
According to Ken Van Wyk, we can change the past p.10
Ed Vanderkloet says *muchas gracias* to Latin American countries he visited pp.11,12

News

When free trade is upon us

Stan de Jong

TORONTO, Ont. — On Jan. 2, 1988, President Reagan and Prime Minister Mulroney signed an agreement designed to establish a bilateral free trade area after Jan. 1, 1989.

The outcome of the approval processes in both the U.S. and Canada is by no means certain. However, if ratified, this pact would reduce or eliminate key barriers to trade between the two countries, fundamentally changing the competitive environment in North America.

Opportunities and challenges

According to a Woods Gordon study, Canada and the U.S. already have the largest trading relationship between any two countries in the world. Canada buys about 20 per cent of U.S. merchandise exports, while Americans purchase about 75 per cent of all the goods we sell abroad.

Canadian exports to the U.S. currently represents almost one-fifth of Canada's total Gross Domestic Project (GDP). Roughly half of these exports are high-value items, primarily autos and parts. From 1983 to 1986, the growth in Canadian exports to the U.S. accounted for about half of the annual advances in Canadian economic activity.

The free trade agreement is intended to enhance this important relationship, says the study. New opportunities would be created for some Canadian businesses in the United States, and vice versa.

In meeting the competitive challenges in a more open North American market, Canadian businesses would respond with "scale expansions" and other measures designed to improve the efficiency of Canadian operations. This would ultimately heighten their ability to secure other international markets, pay higher wages to their workers and provide both Canadian and imported products to future customers at better prices.

Whether all of these intended benefits will be realized will depend on the degree to which historical barriers to trade are removed by the pact, and the extent to which new protectionist measures are averted. Only time will tell how well the agreement, if ratified, will be adhered to by the two countries.

Important implications

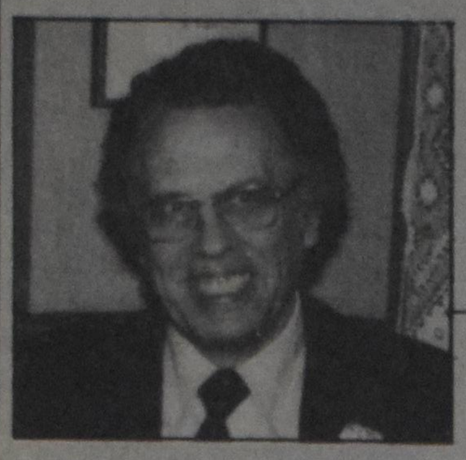
Certain provisions in the agreement, the study states, would affect a variety of companies on both sides of the border. For example:

1. Canadian wineries and grape growers could face a major assault on their markets from U.S. wines and grapes once provincial preferences for Canadian products are eliminated (Although GATT may well rule that this would have been required in any case in order for Canada to live up to previous multilateral trade commitments.)

2. Canadian and American service sector firms, including engineering, consulting and financial services, would face fewer restrictions on business travel and operations within North America, and the volume of trade in services could be significantly enhanced in some cases.

3. The removal of "buy-national preferences" on a small portion of government procurements would mean that Canadian firms would be able to bid more freely on some $4-billion in U.S. government purchases, although they would still have to compete with previous suppliers with established government contacts. Similarly, Canadian firms would have to outbid U.S. suppliers on some $700-million in Canadian government purchases that would no longer explicitly favour domestic suppliers.

The 21st edition of *Tomorrow's Customers*, a Clarkson Gordon/Woods Gordon publication, focuses on an important theme: the increased competition for the markets served by Canadian businesses. Bilateral free trade would heighten the extent to which this theme would be a critical factor in the coming decade.



In and around the workplace

The market: neither deity nor demon (1)

Ed Vanderkloet

In one of my previous columns, I mentioned the phrase "labour market." The concept deserves some clarification since it and terms such as market, free market, and free market economy have become dirty words in some circles, including Christian ones.

To some extent free market advocates have no one but themselves to blame for the widespread criticism. They have elevated the market to the status of a deity. The market, so goes the philosophy, will look after our well-being as long as we don't tamper with it. It is a self-regulating mechanism that inerrantly will determine prices and wages as long as we leave it alone, and thus will ensure not only our economic well-being and prosperity, but our democratic health as well. Market exchanges in this agreement are voluntary transactions in which no one is forced to, or prevented from, trading with others. According to one well known Christian economist, "Both buyers and sellers gain from the voluntary exchange; otherwise the trading partners would not agree to the transaction."

That logic is impeccable. It is exceedingly difficult to disprove the theory. It always reminds me of a chap I met in the army many years ago, a math wizard, who with a yard-long string of algebraic equations proved that two times two is five. Nobody could find fault with the mathematics, yet everyone knew that the answer was wrong. Similarly, everyone knows or ought to know that delivering society to the whims of a supposedly infallible market produces gross inequity and injustices. Those who harbour some doubts about this should read again about the social misery from a market economy that was not subjected to the correcting hand of government and of social structures such as trade unions during the previous century and during the Great Depression of the 1930s. Our social security systems in which the employed, the aged, the sick, and other victims receive a substantial measure of protection, are the fruits of past generations that thoroughly rejected the supremacy of "the market" because they had bitter experiences with the so-called impartiality of a "pure market economy."

But, as is so often the case, certain excesses in society frequently produce reactions that lead to excesses equally bad or sometimes worse. Indeed, the market is not a deity (worshippers of such a deity engage in plain idolatry) but neither is it a demon, as many left-leaning people would have us believe. When all is said and done, there *is* such a thing as a free market and it cannot be denied that it is a marvelous tool to determine not only prices but wages. The free market does really function, whether we like it or not. As a matter of fact, we all benefit from it and engage in market transactions almost every day. We sell our products for whatever the market will bear and buy products at lowest possible prices. If my house is worth $150,000 (which in Toronto is not a very high price) I should indeed insist on getting that amount if I were to sell it. To sell it for, say, $100,000, out of the (misplaced) ethical concern that I should not get what the market will bear would result in droves of buyers standing on my doorstep, each of whom would not hesitate to buy my house for that price and then sell it to their neighbour for $150,000. Conversely, if a service station sells gasoline for 48 cents-a-litre and the one across the road charges only 38 cents, I will not hesitate to buy it at the lowest price. Let's face it, we all shop around when we want to buy or sell, whether that is for groceries, houses, cars, or even simple kitchen gadgets. Competition drives prices down and that in itself is a good thing. Abundance of supply, too, depresses prices, whereas a shortage of supply drives prices up. We should not be surprised about this nor should we ascribe sinister motives to this phenomenon. If there is scarcity of a much-needed product or service, we are prepared to pay more for the privilege of getting it. On the other hand, if there is a surplus, we pick and choose and eventually buy from those who offer the lowest price.

To repress these market forces in an artificial way or to try ignoring them altogether and replacing them with a planning mechanism that determines from the top down how much is to be produced and at what price it is to be sold, is a foolish business practice. Seventy years of experience with such foolishness in Soviet Russia is now finally convincing some of the most ardent Marxist minds that there is something wrong with their planning system, and that ultimately, one can ignore market forces only at his or her own peril.

There is also a *labour* market. We cannot all be carpenters, teachers, engineers or social workers. If we were, we would all be out of work. It is the rich variety of talents, skills and abilities that make it possible for society to function. These things should not be denegrated but should be seen as gifts from God.

In a following column we will try to say something sane about the exceedingly complex problem of human obedience to God's norms for social and economic life, while at the same time recognizing that the free market too is a legitimate part of God's creation.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.

New Brunswick town testing electric vehicles for municipal use

(Canadian Scene) — Two electrically powered vehicles owned by the New Brunswick town of Oromocto will become familiar sights to local residents this year.

Each of these two-passenger vehicles is capable of reaching a speed of 60 kilometres per hour and is designed for short-distance, stop-and-go driving. The Town of Oromocto plans to use these cars for duties such as sign maintenance, road and building inspections, parks inspection and playground supervision. Each vehicle will be fitted with monitoring equipment to record energy use.

Town officials are estimating savings of up to 86 per cent per vehicle over current fuel costs and further savings in maintenance costs. As well, they say, electric vehicles are emission-free. The project was jointly sponsored by the town and the New Brunswick Ministry of Natural Resources.

Garlic to the rescue

(Canadian Scene) — The age-old belief that garlic helps to keep you healthy has been confirmed by medical researchers in Florida. They found that the white blood cells taken from people who regularly ate garlic destroyed 159 per cent more tumour cells than the blood corpuscles taken from people who never ate garlic.

The conclusion is that garlic has great potential not only in the prevention of sickness but also as part of treatment programs for such diseases as cancer.

Idomo owner supports employees

... continued from page 1.

The Canadian Tire store in Kingston has asked to reprint de Boer's ad there. Leon's Furniture Warehouse, with its 22 stores and 1,200 employees also indicated its support, as have numerous smaller businesses.

On a Jan. 6 radio talk show de Boer said his main concern in placing the ad is that forced Sunday work would virtually eliminate what little time retail employees now have to spend with their families. Thinking of his own 120 employees, he realized many of them are single parents, others have three or four children, or are families in which both spouses work. He concluded that if employees were forced to work on Sundays in addition to the Saturdays and several evenings a week which most retail employees already must do, problems with child care, spouses being unable to have the same day off, and simply finding time to spend with spouses, children or friends would be extremely difficult.

Thus, de Boer says a "common pause day" — either Saturday or Sunday — would guarantee employees "at least one weekend day with their families and friends since companies would have to be closed on either one of those two days." Such a scheme would "show fairness to all." He thinks "Sunday would remain the common pause day for most retail employees and their families since most companies would choose the traditional Saturday to be open."

De Boer is not basing his argument for a common pause day on religious reasons. There "shouldn't be a religious day of rest, necessarily, though I support that tradition," he says.

What has surprised de Boer is the extent of the reaction his ad has evoked in retail employees. Numerous callers, the majority women, have told him they and their fellow employees agree with his stand but are afraid to tell their own bosses for fear of losing their jobs.

De Boer brought up that point in his ad. In it, he says, "Mr. Premier, employee rights are your responsibility. Don't bother bringing in legislation to protect retail employees from having to work on Sundays. *Because you can't; it simply won't work.* Employees would be discriminated against anyway. Employers are interested in employees who give them flexible hours. If there is a shortage of staff or sickness, there will be that subtle pressure to 'please' help out. Pay raises go to those who are the most flexible and promotions go to those who work when the company needs them. Retail employees understand that. Your legislation won't work."

De Boer has assured his own employees that no matter what the new law allows, his Idomo stores will remain closed on Sundays. His employees are saying they're grateful for that. And a lot of other people are wishing they worked at Idomo.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Ominous omnibus overblown

A provision tucked away in Finance Minister Michael Wilson's omnibus tax bill, designating Vancouver and Montreal as international banking centres, received third reading in the Commons before Christmas so it could be forwarded to the Senate for approval. Toronto was not included and the related electoral posturing and regional bellyaching within the PC caucus and between premiers concerning the bill's tax inducement highlighted only the cold symbolism of the move.

There's little question that the flip-flop by the PC-dominated Commons finance committee — in time for a speech by Prime Minister Mulroney to a Montreal audience — led to a provision which is more symbolic than substantive. The legislation envisions international banking centres as limited entities. It allows foreign banks in Vancouver and Montreal to bring in foreign capital and then send it out again. It also permits local banks to accept deposits and make loans offshore without paying the normal banking taxes on the profits. The foreign money won't stay in Canada; it will be attracted here briefly for administrative purposes. The Finance Department acknowledges that very few jobs will be created: perhaps only a dozen between the two cities and likely not more than 50.

Some opposition MPs argued that the government will forego up to $32 million in tax revenue by the move. However, that figure actually speaks of potential revenue which doesn't now exist. The international banks operating in Montreal and Vancouver under current regulations generate only minimal amounts in tax on offshore transactions. The recent legislation does not permit unrestricted international banking of the sort found in tax havens like the Caymen Islands. It offers a simple encouragement to allow a very few offshore transactions to be booked in two Canadian cities. It does not create opportunity for significantly increased, diversified economic activity in two regions.

Outgrowth of ethnic diversity

Increased international banking business is potentially a natural, desirable outgrowth of Canada's ethnic diversity and the new business orbits evident in Canadian society. Foreign-owned banks from a range of countries including the U.K., The Netherlands, Italy, Greece, Israel, India, Japan and the U.S. already operate in Canada as "Schedule B" banks under the Bank Act. Most of these function at a commercial level but some are also part of the branch banking retail system servicing average Canadians at street level. Widening opportunity for shorter-term transactions by Schedule B banks and for international banking business by Canadian-owned ("Schedule A") banks could be a welcome offshoot from ongoing changes in the composition of Canadian society. Regulation changes could encourage this and Canadian governments could review the amounts and duration of bank tax inducements later.

The Mulroney government's recent tax move will be inconsequential when it comes to attracting international banking business. Most foreign-owned banks now operating in Canada have virtually no money from offshore. Mulroney's symbolic move won't open up new opportunities in the electronic age when many banks have branches around the world; the same tax breaks Wilson proposed are available in 10 or 20 other countries and instantly accessible via computer networks.

The political debate on banking centres has been a tempest in a teapot. Bankers aren't dancing about Mulroney's maneuvre. They react as though someone told them they won a lottery and only gave them a penny. They expect perhaps six jobs, at best, will result.

More substantial investment changes have developed during the Mulroney era, threatening Canadian control of foreign investment. The Foreign Investment Review Agency (FIRA) died. The bilateral trade agreement with the U.S. reduces Canadian control over foreign investment. A Canadian chartered bank became a division of a bank wholly owned by the Hong Kong and Shanghai Banking Corporation. Michael Wilson's tiny banking centre clause in the omnibus may have created wind between Bay Street towers but it neither hinders nor delivers elsewhere.

Gus Polman is the Christian Farmers Federation of Alberta's Edmonton-based Development Education Co-ordinator.

Parliament debates value of making December 26 Peace Day

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day of peace flowing from Christmas, but wondered whether we needed to do away with Boxing Day. He reminisced on past days in Labrador when on Boxing Day "boxes were put together for the garbageman, the milkman, the deliverer of coal and the like."

Parliamentary secretary Lorne Greenaway did not think that Canada should speak for the world by unilaterally adopting an international day of peace. He thought the effort should be directed to the United Nations.

Besides, he said, only 10 per cent of all workers are subject to the Canada Labour Code which stipulates that Boxing Day be a paid holiday. This bill, he said, would "affect only a very small proportion of Canadian workers."

Searching for the origin

Jim Edwards of Edmonton South opposed the bill "at the risk of sounding like the Grinch." All the bill would accomplish is provide "an interesting new bit of Canadian trivia."

He then went into a lengthy explanation of the possible origin of Boxing Day. Many Americans associate the British name with fighting in the ring, he said. The prevailing explanation is that boxes were set out as gifts for service people. But another theory has it that collection boxes in the church used to be opened on that day and the contents were distributed to the poor. A third theory says that rich people would give of their bounty to the poor on that day. All three explanations make it a gift-giving day, he said.

On a less serious note Edwards made reference to a modern wag who thinks that the name comes from the practice of "everyone boxing the gifts they received in order to return them to the stores."

He warned that symbolic changes like the one proposed by Bill C-238 might give the false impression that something substantial had been done "to address the ingrained problems of oppression, injustice, inequality and human suffering."

Peace needs more

Nelson A. Riis of British Columbia said that he would much rather have the government discontinue its policy of allowing the cruise missile to be tested in northern Canada and take a more significant role in encouraging the peace process in Central America.

Barry Turner of Ottawa did not think that "the overindulged, post-Christmas Day, when we are full of food and fun," is a good time to honour international peace and goodwill. He enumerated the conflicts throughout the world as a reminder of the difficulty of addressing peace issues: Lebanon and the Middle East, Northern Ireland, Iran and Iraq, the Punjab, Sri Lanka, Central America, Zimbabwe, Angola, Mozambique, South Africa, South Korea, Afghanistan, Haiti.

Instead of changing Boxing Day, he made a plea for celebrating Heritage Day in February.

No day off

Finally, parliamentary secretary Shirley Martins thought that schools could do more justice to the theme of peace by teaching the students about it on a certain day of the year. She did not think that giving them a holiday for that purpose would make them remember peace. "Usually when it is a holiday, young people go out and enjoy themselves."

The hour-long debate may seem to have been a waste of time to some observers, but it did manage to provide a stimulating exchange of ideas among government leaders.

The third reading, which will take place in the new year, will decide the bill's fate. Such private members' bills seldom get adopted, especially not when debates leading up to the vote show support only for the sentiment.

Calvinist Contact

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Editorial

How new is the dawn of *perestroika*?

Last Nov. 7 marked the 70th anniversary of the 1917 communist revolution in Russia. To mark the occasion, the press office of the USSR embassy in Ottawa issued a special anniversary issue of *Soviet News & Views*. In this issue much is made of the "radical" restructuring of the economic and social system in the Soviet Union.

Although the reports are carefully packaged for Western consumption, there is enough substance in them to give Western readers a better understanding of what is taking place in the Soviet Union. First of all, the articles make clear that in the push to change things, "socialist society's basic principles and ideals" are preserved. The dynamic opposition of socialism versus capitalism is maintained. The heart of the revolution, a human-centred and materialistic idealism which tries to bring a worker's paradise to earth, remains untouched.

Significant changes

Yet, one writer speaks of a "qualitative, radical and revolutionary restructuring of what had been built." Are the changes taking place in the Soviet Union since the 1986 Congress of the Communist Party revolutionary? Is *perestroika* something that goes to the roots of communism? Let's take a look at what is being proposed.

There is no doubt about the fact that the Soviet Union is changing its way of dealing with information and critique. *Glasnost* is not just window dressing. The *Soviet News & Views* publication, for example, admits several failures of the Soviet system.

The system has not lived up to its promises. There was too much centralization and socialism was not able "to outdo capitalism in labour productivity." In fact, says one article, "apathy and social passiveness grew like a tumour." It is further acknowledged that scientific and technological developments were "introduced at a snail's pace," and communist parties in capitalist and Third World countries have failed to capture the hearts of the working classes.

The reason for this last failure, according to the Soviets, is the fact that socialist countries have failed by example. Partly because of "the failures, differences, crises and stagnations in the development of the Soviet Union and other socialist countries and world socialism as a whole ... socialism has not succeeded in obtaining the strength of example about which Lenin wrote," says an article.

Whither USSR?

In the face of these hitherto-unheard-of admissions, what does the Soviet Union propose to do? We are not told specifically. But one can guess that if centralization was a problem, decentralization must be an answer. The management system that was set up in the 1930s-1950s is going to be overhauled. Disarmament will be pursued because it is almost an economic necessity for the Soviet Union. In addition, there has to be greater freedom of enterprise and expression to allow the Soviet system to correct itself.

But all of this, we are told, does not mean that the Soviet Union is going to turn away from socialism. *Perestroika* is proclaimed in the embassy publication as "a transition to a higher, modern form of socialism." And the warning is issued that if socialism fails in "taking control over the new wave of scientific and technological revolution, then the balance of forces in the world may change in favour of capitalism."

Much can be said about all these admissions and aspirations of socialism, but a careful evaluation by feet-on-the-ground Christians will show both reasons for being hopeful and skeptical.

Reasons for doubt

Reasons for being skeptical abound.

First of all, these changes are not radical in the sense that they go to the roots of socialism. The more things change the more they stay the same. The Soviets are still caught in the dilemma of socialism versus capitalism. One cannot speak of a radical, revolutionary change unless it involves a willingness to consider a third way that will extricate the world from the useless tug of war between socialism and capitalism.

Secondly, the Soviets are still working with an atheist and materialist concept of reality. Science and technology are the saviours. If they can only beat capitalism to the altar of economic and technical power, they can prove the prophets of socialism right.

Thirdly, by definition socialism will remain a totalitarian system. The socialist always looks to the state for ordering social and economic life. Other ways of ordering society will not be tolerated. For example, individuals and especially groups that seek a spiritual witness pointing to a people-standing-before-God reality will be persecuted to the extent that *glasnost* and image concerns will allow.

Reasons for hope

Yet, there are reasons for hope. Why? Because the Soviets do not control their own destiny. God rules all nations. The Soviets' brief 70-year history as a socialist nation has demonstrated that they cannot determine the flow of life even within their own borders.

Who knows what *glasnost* and *perestroika* will lead to? They may radically revolve the Soviets out of socialism into some other form of socio-economic system. There may some day be a huge revival of the Christian faith, also in the public arena. Who is to say that Mikhail Gorbachev will not some day bow his knee to Jesus Christ?

I wouldn't count on it, though. I would keep on evaluating present systems and trends and recognize them for what they are — pragmatic attempts to keep the monster of socialism alive and make it look acceptable in the eyes of capitalist and Third World nations.

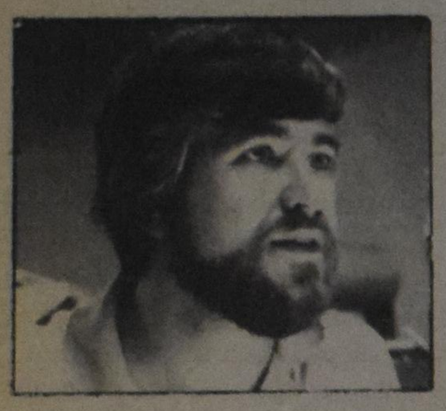
Reasons for renewal

But ask yourself this question: if socialism would convert to capitalism, would this world be a better place to live in? Didn't capitalism evoke socialism, because in its more successful drive to prosperity it either created much poverty elsewhere or ignored the call to empower others to escape poverty? If socialism is a terribly misguided and tragically human-centred attempt to correct the basic flaws of another tragically human-centred economic system, then its eradication will not solve the original problem sprouting from capitalism.

We need to call for a third way of developing a society, a way that reflects the call to fairness, stewardship, openness, spirituality, justice and compassion. Failing that, we will be tossed back and forth between two ideological giants who have nothing good in mind for the body and soul of humankind and the preservation of this earth.

BW

JUST A MOMENT/HERMAN PRAAMSMA



"The Sea of Galilee and the Dead Sea are made of the same water ... The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet. It gets to give. It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror. For the Dead Sea has no outlet. It gets to keep."
(Harry E. Fosdick, 1878 - 1962)

In every community you meet them: the givers and the keepers.

The other day I was visiting in a church close to home. At the door I was greeted with warmth, and it was ascertained who I was, where I was from, if my family was me, if I knew anyone in the church community, and if I'd like a place to go after the service. I felt wonderful to be fussed over, and to be the recipient of genuine attention. There was something attractive and winsome about the group I was about to worship with. They were giving people.

At the conclusion of the service I had a quite opposite experience also in that same community. I said hello to a person who just stared back at me and then slowly turned away. What a cold bath that was! When that happens you really feel shut out. This person who ignored me was a keeper. He wanted to give nothing away; he had nothing to spare for me.

How striking to have two such dissimilar experiences in one morning. Yet, I suspect that most of our communities contain a mixture of givers and keepers. And maybe we should talk about that sometimes.

God has made us so incredibly rich in his Son, and gives us so many gracious promises each day, so much power, so much love! How silly it is to think that your own comfort, a cup of coffee waiting at home, or a guarded carefulness ("... you have to be careful whom you attract among the 'outsiders' ...") have any right to exist before the wonderful and great opportunities to pass along those treasures to others.

The Sea of Galilee blesses its surroundings, for it gives to a dry and waiting land the water of life that is needed; the Dead Sea is a stagnant horror which prevents life from proliferating around it, for it has not discovered any way to give, to pass along, what it has received.

God makes us rich; Jesus says: "Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." Streams and springs were meant to bless others. Otherwise riches turn to dust. Think about it. God will hold us accountable — soon.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Translation of "Ere zij God" grates

Thank you for your editor's note in the Jan. 1 issue of *Calvinist Contact* re the use of correct grammar in the writing of obituaries. That was very helpful, as we often copy ads from previous ads in your paper. Your writing will cause us to be more careful.

I wonder if you can help me with the following problem. On Christmas Day we sang "Ere Zij God" in our church. For the non-Dutch there was a translation on the bulletin. But this translation also had grammatical errors in it, e.g., "to the people whom God delights in" (dangling preposition).

People tell me that in music that does not matter, but it still grates. So does the sentence "Peace *be* on earth."

I'm enclosing two versions of translations of "Ere Zij God," (one on a Guelph bulletin and one on a Hamilton bulletin).

I know you write poetry and I'm wondering if you have a more pleasing and grammatically correct English version of "Ere Zij God."

Thank you for your time.

Joanne van Dijk,
Hamilton, Ontario

Enclosures:

Glory to God! Glory to God in the
highest, in the highest, in the highest!
Peace be on earth.
Peace be on earth, to the people whom
God delights in ...
Amen, Amen.

Hamilton Bulletin, Dec. 25/87

Glory to God! Glory to God!
In the highest, in the highest, in the
highest!
Peace be on earth, Peace be on earth,
And to mankind goodwill forever ...
Amen, Amen.

Guelph bulletin, Dec. 25/87

Stick to the original

I have taken a look at the various English translations of the Dutch Christmas hymn "Ere Zij God" and agree with you that they are not very good. But, I doubt that anyone can come up with anything better. The only parts that work are "Glory to God in the highest," and "Amen." The rest is a cultural disaster.

Why is it so difficult to come up with a good translation? The problem is, the text is fairly fixed because it represents the Angels' song as found in Luke 2, and the tune is entirely fixed. How to combine two fixed entities that were not designed for each other? I assume that the original tune was shaped around the Dutch text.

Besides that, the Dutch language has many words with feminine endings (the last syllable not being emphasized as in ***vrede en aarde****) which, when translated into English, usually become words with masculine endings (as in "peace" and "earth"). Just sing "vrede op aarde" first, and then "peace on earth" with the "Ere Zij God" tune, and you will notice the difference. At times you have to sing "pea-ea-eace on ea-ea-earth." Not very pleasing. "Peace be on earth" is only a little better rhythmically but less strong in meaning — I interpret the angels to be announcing a fact, not wishing for peace.*

The phrase "to the people whom God delights in," does not do the job either. You're right, the preposition dangles. Besides, the phrase "to the people, to the people" in a later line sounds somewhat silly.

The English version that uses "and to mankind goodwill forever" is preferable in my opinion. However, it too is not impressive.

I have sought the opinion of co-workers Marian Van Til and Henry de Jong and we all agree that it might be best if our churches would sing the Dutch version only and not bother with an English translation. After all, we sing it only once a year. We are sure that those who don't understand Dutch won't mind and may even sing along. I certainly would not mind if, were I to attend a Lutheran church service, the congregation would sing one German ***Weihnacht*** *song. In fact, the new* ***Psalter Hymnal*** *of the Christian Reformed Church will have a few Dutch as well as Spanish and French hymns.*

By offering a poor English text to members or visitors who don't understand Dutch we create the impression that "Ere Zij God" is an inferior song strangely honoured by Dutch "clodhoppers." Forget about the English translation of this folksy Christmas hymn and sing "Vrede op aarde" rather than "Pea-eace on ea-earth."

Bert Witvoet

Letters

Vindicate John Donne

I was delighted to find the last verse to my second favourite poem "Hymn to God the Father" by John Donne in your Jan. 1 issue of C.C. Unfortunately, the last line read: "I *have* no more" which obscures if not changes the meaning of the poem. The poem reads "I *fear* no more."

Seeing that it's such a good and fitting poem, could it be reprinted correctly so that Mr. Donne can be vindicated? (There now, aren't you sorry you did such an impressive job of teaching us that poem so that, 27 years later, I still know it by heart? But I did check just to be sure my memory wasn't playing tricks.)

Coby Veenstra,
Hampton, Ontario

Reply:

You're right about the version I taught you in Hamilton District Christian High School a few years ago (are you sure it's 27?) However, since my memory is not as good as yours, I relied this time on a book of quotations, which used as last line the one we printed "I have no more." Which one is correct? I am not sure. They both work equally well, I think. But since the matter should be decided one way or the other, let's just say that your teacher in Hamilton was right.

Bert Witvoet

One man's sin is the other man's pastime

I hope Mr. Rang told the father of one of his students [the man had criticised Christian Reformed people for smoking, using rough language, drinking at weddings and separating faith from business] that we Christian Reformed folks don't go out for Sunday brunch after the morning sermon, a practice which results in people having to work on the Lord's day. Also, we don't go to organized baseball and hockey games on Sunday with the resulting need for refreshments to be served.

Some people should get that log out of their own eye first.

J. VanderHeide,
Lindsay, Ontario

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OH I LIKE HIM FINE SINCE HE BECAME A MISSIONARY
SEEMS LIKE DISTANCE BROUGHT OUT HIS GOOD QUALITIES

Church

Marian Van Til, page editor

Irish priest receives death threats in Brazil

BRAZIL (the Catholic Institute for International Relations) — In the last few months, Father Martin Murray, an Irish redemptorist priest working in Brazil, has been followed by gunmen who have threatened to kill him because of his support for the redistribution of land to landless peasants. For Murray works in the diocese of Miracema do Norte in the state of Goias in Central Brazil. Fr. Murray is known for his support for the peasants settled on the Vale do Juari estate, in District of Colmeia Grande, Goias.

Landless peasants originally settled on the land in 1950, though some are more recent arrivals. Landowners in Brazil are taking increasingly violent action to evict such settlers to prevent their acquiring title to land under land reform law by virtue of occupation. On the Vale do Juari estate the peasants' houses have been burnt down three times, in April 1985, in March 1986 and April 1987, after the legal process to acquire title had been initiated.

The Catholic church's pastoral land commission says that the lives of some sisters and peasants are also in danger.

Action against peasants and their supporters has intensified recently, as the landowners' organization, the UDR, attempts to bring pressure to bear on Brazil's constituent assembly at present drafting a new constitution for the country.

Goias state and the neighbouring state of Para have recently been the scene of attacks on church personnel supporting the campaign for land reform. On Aug. 27 Fr. Francesco Cavazzutti was blinded after being shot in the head in the state of Goias. In Para the co-ordinator of the pastoral land commission in the diocese of Conceicao do Araguaia, Fr. Ricardo Resende, was forced to leave the area. The bishops of the area accused the regional radio of Araguaia of broadcasting a list of six people who were to be eliminated.

More Bibles for Russia

Robert VanderVennen

Soviet authorities have granted permission for the importing of 100,000 Bibles, the largest consignment ever of Bibles from abroad, reports Keston News Service. This importing is a joint project of the Baptist World Alliance and the United Bible Societies.

In another development, the Russian Orthodox Church has received permission to print 100,000 copies of the Bible in Russian.

A shipment of 10,000 Russian Bibles and 10,000 hymnbooks printed in Stuttgart arrived in Moscow from West Germany on June 9. They are being distributed among Evangelical Christians and Baptists, both to registered and non-registered groups.

The United Bible Societies were recently able to ship paper and printing equipment so that the Georgian Orthodox Church will be able to print 10,000 copies of the Bible in Georgian. Further, the Baptist Church in Moldavia has received permission from the authorities to print 8,000 Bible and 8,000 hymnbooks in Moldavian.

No doubt the need for Bibles and hymnbooks is much greater than these supplies will be able to meet. Yet these good developments are a sign that, for the present at least, there is a new openness toward the Christian faith in Russia.

CRC says government lacks leadership re Sunday closings

BURLINGTON, Ont. — The Committee for Contact with the Government (CCG), of the Council of Christian Reformed Churches in Canada, responded forcefully to the Ontario government's announced intention to introduce legislation which would pass responsibility for regulating Sunday and holiday retail hours from the provincial to the municipal level.

In a letter dated Dec. 22, 1987, to the Hon. Joan Smith, Solicitor-General of Ontario, CCG stated that the government's intention "suggests a lack of willingness to take leadership on this important issue, which affects the well-being of families and communities in Ontario."

CCG also expressed to Smith its view that "very few municipalities will be able to withstand commercial pressures, and enact retail legislation which will restrict Sunday and holiday shopping and enhance the opportunities for families and communities to engage together in restorative and recreative activities."

In another letter, also dated Dec. 22, 1987, CCG addressed the Christian Reformed Churches in Ontario, and urged them and individual church members to contact their Members of Provincial Parliament to express their opposition to the government's intentions. CCG encouraged the churches to press for provincial legislation which would preserve, rather than undermine, a common day of rest in Ontario.

CCG hopes that its efforts will reinforce those of other churches and organizations, so that the government may clearly hear the call to abandon its intention to introduce legislation that would contribute to the erosion of healthy family and community life in Ontario.

Openness seen to mass evangelism in Europe

RUSCHLIKON, Switzerland (WEIS) — More Europeans are concluding that the day of mass evangelism is not past, according to Ole Lundegaard, a Danish student and writer at the Baptist Seminary here. He cited the two successful crusades which evangelist Billy Graham had conducted in France and Finland.

A Lutheran publication, he said, carried a story regarding a follow-up study conducted after the Finnish Graham crusade in Helsinki. It stated that "one in 10 Finns said the event had increased their interest in spiritual matters," and that "nearly half of the population (46 per cent) were favourably disposed (to - Mission Helsinki)."

He also pointed out that German evangelist Richard Kriese had recently conducted successful campaigns in German-speaking centres of Switzerland. In both places, Chur and Seon, large crowds attended and many professed faith in Christ.

Other observers have also indicated that they sensed a new spiritual openness across Europe.

Anglican leader stirs up controversy with claim that petro-dollars are buying Christians into Islam

NAIROBI, Kenya (ODNS) — A claim by the head of the Anglican church in Kenya that Muslims are spending millions of "petro dollars" in Africa to lure Christians into the Islamic faith has stirred up a controversy in the East African nation. Archbishop Manasses Kuria has described the move by Muslims as ungodly, saying it was wrong for a Christian to be brought into another faith. In a statement to the *All Africa Press Service*, Kenyan Muslims denied the accusation and said "Islam does not need to use material incentives for its propagation." The recent influx of capital to construct Islamic schools and colleges is thought to have instigated the public outburst by the archbishop.

Senior three-self leader attacks China ministries

HONG KONG (ODNS) — A high-ranking leader of China's official church, Dr. Han Wenzao, launched his fiercest attack to date against evangelical ministries working in China — specifically Open Doors with Brother Andrew and the China Church Research Center — in the November issue of the Three-Self monthly magazine, *Tian Feng*. Claiming strong links with the international Christian community, Dr. Wenzao said many major denominations have already pledged "not to do anything in China without the agreement of the China Christian Council." Tony Lambert, a Hong Kong-based researcher for the Overseas Missionary Fellowship, said the article was "an exercise in 'United Front' tactics to further woo over-confused Christians and isolate those effectively engaged in China ministry."

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Religion/Theology

Martyrdom in the early church

Photo: Philip Gendreau. From a painting by Henry de Siemieradzki
Nero burns Christians as torches in his "Golden House."

John Valk

We speak sometimes of sacrificing or suffering for the faith. What we experience today may involve ridicule or rejection by friends. We may have lower income because we consciously choose certain professions or types of work which we feel conform to scriptural norms. We may also consciously have less opulent and ostentatious styles of living.

While these are real, this type of suffering pales in light of what many in the history of the church have had to endure for the faith. While we today may face certain "disadvantages," others have suffered and died through active persecution.

Persecution began at the very inception of Christianity. It stemmed from dislike, hatred and fear of Christians. The faithful could expect, at any time, to lose their possessions, their liberty and their life.

Some Roman emperors considered Christians dangerous or offensive, and persecuted them as a result. Nero (54-68 CE) accused them of setting Rome on fire, something many suspected him of having done. Domitian (81-96 CE) feared their influence, and saw them as possible rivals. Marcus Aurelius (161-180 CE), sympathetic to Stoicism, saw Christianity as competition. Decius (249-251 CE) saw the growing body of Christians as a political threat. Diocletian (284-305 CE) suspected that Christians were disloyal and saw them as an impediment to a reorganization of the Roman Empire. He issued an edict that ordered churches demolished, scriptures confiscated, clerics tortured, and Christian civil servants deprived of their citizenship and executed if unrepentant.

New meaning of martyr

Through these drastic actions, new meaning was given to the term martyr. In its original Greek, it had meant simply "witness," in a legal sense. It initially carried a neutral connotation as, for example, in Mark 14:56,59,63 and Luke 22:71. However, the term came to mean "blood witness," and was defined by the great churchman Origen as one who dies for the faith, or prefers to die rather than deny his or her religion and live.

Stephen became the first or proto-martyr (Acts 7:54-60). Other apostles soon shared his fate. James, son of Zebedee, was put to death by Herod Agrippa in 44 CE (Acts 12:1-2). Peter was crucified upside down and Paul beheaded by Nero in 67 CE. Andrew is said to have been crucified in Patras in 69 CE. Philip is purported also to have been crucified upside down, in Hierapolis in Phrygia, as well as Bartholomew in Armenia. Thomas died by the lance in India. All of these deaths were regarded as acts of martyrdom, even though some are interwoven with legend.

Polycarp and Martyrology

It was the martyrdom of Polycarp, however, which became a model for all subsequent resistance (unto death) to renouncing the faith, most likely because much was known and written of his execution. Bishop of Smyrna, one of the seven churches mentioned in Revelation, was a faithful pastor, champion of apostolic tradition and pillar of Catholic orthodoxy. He had had links with the apostles, who had made him bishop.

Martyred at age 86, Polycarp was later venerated and intercessory powers attributed to him. Irenaeus, his disciple, gave a first-hand account of the events leading to his death in his "Letter to the Smyrnaeans." Interwoven with graphic detail, he tells of Polycarp's arrest, trial and execution.

Prominent in the account is Polycarp's Christ-like imitations. There appears to be a distinct attempt to use language and descriptions reminiscent of the passion of Jesus. This came to form a powerful motif in later martyrology. For example, Irenaeus mentions that the soldiers searched for him "on the Friday about the supper hour." He was found in an upper room and, rather than fleeing, stated that "the will of God [must] be done." When they took him, they "seated him on an ass." During the interrogation the chief of police and others told him to "save himself," but He at first "gave them no answer."

Mention is also made of Jews assisting in his death. They helped gather wood for the fire that was to burn him. When it was lit, however, the flames did not consume him, but instead formed a wall around him. An executioner was ordered to stab him with a dagger. When he did so, "there came forth [a dove and] a quantity of blood, so that it extinguished the fire."

Polycarp's friends were not permitted to take away the body. There was fear on the part of the Jews and the magistrate that "they [might] abandon the crucified one and begin to worship this man." His body was, therefore, further burned. Afterwards, his friends collected the remains which were described as being "more valuable than precious stones and finer than refined gold," and laid them in a suitable place.

Thereafter, his friends came together to celebrate the "birth-day" of his martyrdom, and commemorate all those who had "already fought in the contest." The celebration was also to be a "training and preparation" for all those who in the future might have to undergo a similar fate. This was the beginning of a cult of martyrs.

Martyrdom versus suicide

Polycarp had set an example for others to follow. Many desired to imitate his martyrdom because it was perceived to be "after the pattern of the gospel of Christ." Martyrdom became an indicator of Christian nobility and bravery, and a sign of the strength of one's faith.

It was well known, however, that not everyone could endure to the end as Polycarp and others had done. Some did yield under torture, and certain sympathy was shown to them. It was not, however, extended to all who failed to go to the bitter end.

Mention is made of Quintus who, "when he saw the wild beasts, turned coward." Quintus was scorned not because he weakened at the last moment. His acts were rebuffed because he had forced himself and others to step forward and boast to the authorities that they would refuse to swear an oath to the emperor. Leaders in the church did not wish to praise this type of action. It was not necessary to "deliver oneself up, since the gospel did not so teach them."

This was a stern warning. Problems appeared to be occurring in this regard. Some believed that martyrdom granted immediate admission to paradise. There was a tendency on the part of some over-enthusiastic believers to provoke the authorities. But, these "hot-heads" were soon censured by the church, and their deaths regarded as mere suicides deserving no recognition. When private commemorations of martyrs began to pass into the official liturgies of the church, control had to be exercised. Claims of an individual martyr were subjected to examination and scrutiny.

That some of this created problems in the early church becomes apparent from the writings of Marcus Aurelius. As many in the Roman empire, he did not regard suicide as ethically objectionable. However, he felt that it must be done "in good style not, like the Christians, in a spirit of theatricality."

John Valk is a campus pastor at the University of New Brunswick, Fredericton.

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Education

Van Andel: Christian education a directed search

Reinder J. Klein

BURNABY, BC — Christian education includes an element of search, as well as providing young people with direction, according to Dr. Henk Van Andel, president of The King's College in Edmonton, Alberta. Van Andel made the observation last month during a lecture initiated by Toronto's Institute for Christian Studies (ICS) as part of the series "Applying Our World-View."

Van Andel emphasized that Christian education is an essential ingredient in the preparation for life in God's world, and that Christian schools play a vital role in that process.

Formal schooling, he pointed out, is characterized by analytical activity that becomes increasingly differentiated and abstract as the student moves up through the system. Students should be introduced to the structure of their world and society and taught the skills required to function in that society.

Dr. Henk Van Andel

Van Andel reminded his audience that Christians hold to the radical position that all of life is service to God. The Reformed position, particularly, holds that all of life is subject to the transforming power of salvation in Jesus Christ, and that in consequence, all of life is redeemable.

This, for Van Andel, is the main reason for Christian education at all levels. Only in an environment that recognizes the Lordship of Christ can and *must* young persons be prepared for a full, radical service of God in their lives-in-the-world.

Never total agreement

Van Andel pointed out that the Christian community does *not* have all the answers to life's many questions, nor is that community always agreed on the answers it does have. Referring to the theme of the lecture series — "applying our world-view" — Van Andel suggested that even when Christians can identify a world-view as a commonly held position, few are in full agreement with all the implications of that world-view. As examples he cited politics and social action, and even education itself.

Van Andel found equally problematic the widely held assumption that Christian education means simply passing on one's own answers and conclusions to young people. While acknowledging that teaching-learning in a Christian context does indeed involve disclosure of God's revealed faithfulness, Van Andel stressed that education must also include investigation, discovery, interaction, dialogue and critical thinking.

This means that along with "disclosure" of ideas and the responses to them, there will be critical analysis. Teaching is not merely a one-way citing of conclusions drawn by other, usually older, Christians who themselves struggled to arrive at answers in a different age. Teaching must include informed analysis, for only through that will young people "take ownership" of what they learn. Instead of being a search for direction, Christian education involves directed search, based on a framework provided by the scriptures.

The element of search is essential because no one has all the answers, and some answers we arrive at are rendered obsolete by changing situations and a changing society.

Test the spirits

A Reformed teaching-learning system, said Van Andel, must test the spirits to see if they are of God. All of today's "isms" — materialism, humanism, socialism, capitalism — need to be tested; only through such a directed individual inquiry will a person come to internalize or "own" the answers.

Van Andel asserted that such a directed search is not a biased one, as some charge. A bias always presupposes the answer; Christian education does not do that. Rather, it engages in the investigation with a searchlight secular searchers lack: that of scriptural givens.

In mentioning some pitfalls common especially among secular searchers, Van Andel explained that relativism assumes all answers to be equally valid, a position he rejects because any response that does not take Christ into account is at best incomplete and ultimately, lacks validity.

Conservatism, by contrast, has abandoned the search altogether, presupposing as it does that the old answers are fit for all times and conditions. However, living in and with change requires finding new answers for new problems and situations.

Liberalism is also not acceptable because it places all the emphasis on the search, having abandoned the base. It presupposes that the human intellect is an adequate touchstone for discovering truth.

Christian education, properly envisioned, neither indoctrinates nor shields, Van Andel asserted, because it allows for exploration of all questions with Christ as benchmark. He urged his audience not to get nervous about this for, as he put it, "God requires our obedient response, not perfect understanding. Here below we see through a glass darkly, which means we should be tolerant of responses that differ slightly from our own. As long as we are together on the fundamentals the potential for building up Christ-centred education is phenomenal."

New educational consultant in BC

Robert VanderVennen

Ann Straforelli became educational consultant at the Society for Christian Schools in British Columbia (SCSBC) on Sept. 1, reports John Vanderhoek, Executive Director of SCSBC. She replaces Dr. Harro Van Brummelen, who has now completed the transition from SCSBC to his full-time position as head of the Education Department at Trinity Western University.

Straforelli taught for several years in the public schools of BC, but became disillusioned with the way teacher unionization eroded the professional satisfaction of teaching, and left the public school system.

As a Christian she was becoming more alert, she says, "to the need and the value of Christian education, and through some Christian friends I continued my teaching career in that capacity. One of those experiences involved working at the Temple Academy where I taught, took upon myself many administrative responsibilities, and eventually became principal."

Last year Ann went back to school, studying curriculum development and administration in the graduate faculty of education at the University of British Columbia.

"I'll be involved with school evaluations, developing a curriculum handbook, dealing with parental involvement, and serving on committees," she says. "I am excited about sharing the SCSBC vision with a larger Christian community and about participating as much as possible in bringing this vision into actuality. Bringing this vision to fruition will not be easy, but I pray that I might contribute to it."

Hope for another medical breakthrough

Marcus Van Steen

(Canadian Scene) — Scientists at the University of Calgary believe they might be able to produce a vaccine against diabetes.

Leigh Field and his colleague Ji-Won Yoon, a professor of virology and pediatrics, say they already have immunized laboratory mice against diabetes, and they hope that within five years they will be able to do the same for humans.

The search for a vaccine was made possible after Professor Yoon and colleagues at the National Institute of Health discovered a virus in the pancreas of a diabetic child. The virus causes diabetes by destroying the pancreatic cells that produce insulin which is essential in the digestive process. A second virus was found in the white blood cells of other diabetic children.

Most people come into contact with both viruses, but only a susceptible few fall victim to them. The task of the researchers now is to identify susceptible individuals. When they are successful they will be close to creating vaccines that will protect humans from diabetes. This will be an achievement that will rank in importance with the discovery of the vaccine against polio.

Klein elected Association President

C.C. staff

Reinder J. Klein has recently been elected President of the Christian Teachers' Association of B.C. He says he hopes to make the association more aggressive in working with school boards toward greater co-operation among the schools so there will be more communication and less duplication of services.

Klein teaches at the Christian Secondary School in Vancouver.

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Feature

Winter among the early settlers

Marcus Van Steen

(Canadian Scene) — We frequently hear people say they want a good, old-fashioned winter, but very few of us would be happy with the kind of winter enjoyed in the "good old days." For one thing, until fairly recently the homes most Canadians lived in were unbelievably cold.

Even the finest homes were icy, as indicated in a letter written by the Lieutenant Governor of Upper Canada, Sir Francis Bond Head, to his relatives in England in 1836: "My home is warmed with hot air from a large oven and with fires in all our sitting rooms. Nevertheless the ink freezes on my pen, the knob on my bedroom door sticks to my hand, and a layer of ice forms on my water glass at dinner ...."

While Sir Francis was shivering in his vice-regal mansion in Toronto, a settler in the Sturgeon Lake district, John Langton, was describing his log cabin in a letter to a friend: "My shanty has a piece of canvas for a door and a hole in the roof to let the smoke from my fireplace escape. When I look at the shanty from the outside at night and the fire is bright within, it bears a striking resemblance to a tin lantern with the light shining between the bars." A log cabin was the usual first home for settlers in Upper Canada at the time.

Another major hardship for the early settlers was isolation. Before the days of railways and the telegraph, even the most influential citizens of the new country were cut off from their homelands for months at a time. They were deprived not only of news of their friends and relatives, but also of the familiar goods and foodstuffs.

Usually there was no shortage of meat for the Christmas or New Year dinner because the early settlers had no available supply of winter feed for their livestock and slaughtered their cattle and pigs in the fall.

Not many people today could accept such hardships in the manner of the settlers. For example, we have the words of Catherine Parr Trail, whose first home in Canada was a log cabin in the Peterborough area of Ontario. Here's an entry in her journal: "We had a slow start this morning because the water in the kitchen tub was frozen ... The lake was frozen over and glistening as from the reflection of a host of stars. Nothing could be more splendid ... as the mist gradually withdraws, a new lovely sight breaks upon the eyes. Two small islands on the lake are seen emerging, clothed in a dazzling whiteness ... It promises to be a joyous day."

Marcus Van Steen is a writer for Canadian Scene, a news service for Canada's ethnic media.

This is how Dutch-born, German-raised, Canadian-settled Cornelius Krieghoff painted Canadian winters in the 1860s. The painting (cropped for lay-out purposes) is entitled Log Cabin, Winter Scene, Lake St. Charles.

From *The Emigrant*

Thou barren waste; unprofitable strand,
Where hemlocks brood on unproductive land,
Whose frozen air on one bleak winter's night
Can metamorphose *dark brown hares to white!*
Whose *roads are rivers,* o'er your fountains
See icebergs form your shining mountains,
And drifted snow, from arctic regions,
Gives sure employment to Canadians ...
Here forests crowd, unprofitable lumber,
O'er fruitless lands indefinite as number;
Where birds scarce light, and with the north winds veer
On wings of wind, and quickly disappear,
Here the rough Bear subsists his winter year,
And licks his paw and finds *no better fare;*
Here fishes swarm, now by reaction,
Congealed as ice seem petrifaction:
Till hottest ray with multiplying power
Dissolves and grants one genial shower ...
One month we hear birds, shrill and loud and harsh,
The plaintive bittern sounding from the marsh;
The next we see the fleet-winged swallow,
The duck, the woodcock, and the ice-birds follow;
Then comes, drear clime, the lakes all stagnant grow,
And the wild wilderness is rapt in snow.

— 1842

Standish O'Grady

Note: The author, an immigrant from Ireland, lived in Lower Canada for a few years, then returned to his homeland. "A Canadian stud horse with one miserable cow," he wrote, "were the only remnants of my stock which survived the winter," Canada, and especially the Canadian winter, was too rugged for this emigrant, who did not see himself as an immigrant.

Winter

When icicles hang by the wall,
And Dick the shepherd blows his nail.
And Tom bears logs into the hall,
And milk comes frozen home in pail,
When blood is nipp'd and ways be foul,
Then nightly sings the staring owl,
To-whit!
To-who! — a merry note,
While greasy Joan doth keel the pot.

When all aloud the wind doth blow,
And coughing drowns the parson's saw,
And birds sit brooding in the snow,
And Marian's nose looks red and raw,
When roasted crabs hiss in the bowl,
Then nightly sings the staring owl,
To-whit!
To-who! — a merry note,
While greasy Joan doth keel the pot.

William Shakespeare

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Features

Can we change the past?

Ken Van Wyk

The beginning of a new year seems an appropriate time to reflect on memories and how we suffer from them. In the year past we have experienced things which we will not want to remember in the years to come. Some of these memories may in fact stunt our growth, twisting our development with psychological pain too hard to bear.

Sigmund Freud found that when his clients searched inside themselves for the causes of their psychological difficulties they found painful memories. In 1988 this is still true. But what can be done when people have these memories? We can't change the past, can we? It seems to me that we must!

To be sure, the past events themselves cannot be changed. Nor is it necessary to try to change them. Events alone have no meaning; it is only when they are woven into the fabric of our lives that they take on meaning. When an event happens it has both immediate meaning — the way we felt about the event at that moment — and reflective meaning — our looking back on the same event.

For some reason we may regret our first spontaneous reaction and we imagine reactions which would have been more appropriate. It also may happen that we believe our reaction was correct, but another observer questions our actions, thereby causing us to doubt ourselves. How we incorporate these events with their immediate and reflective meanings determines how they affect us.

To change the past then, is to change how past events interact with our current lives. To restate the problem again, *we are our memories.* How we remember a thing gives us our identity. A person with amnesia has no identity because there is no memory to refer to. Even though this may seem at times an enviable state, most of us have to find some way to live with our memories. How then is it possible to live beyond the limits set by our memories?

For the most part, we are content to have those memories decide the course of our future. If we remember we are not good at public speaking then we avoid speaking in public. If we remember we are not attractive then we don't expect to go out on dates. But what if we are not content to have those memories decide our future, what then? Then we change them to reflect our new awareness. We revise history.

Photograph from the past circa 1900. From a publication by the Canadian Advisory Council on the Status of Women.

Hiding behind stupidity

The following story may show how our personal history can be changed.

When John thought about his past the clear image of his father calling him stupid stood out in his memory. He couldn't remember what he had done, couldn't remember the context, just the image of his father calling him stupid. He knew he'd been spanked, he could feel himself crying, and that pain stayed with him and became a dominant way of thinking about himself.

It wasn't until years later, after his father's death, and after the birth of his own son, that he realized the burden of those words which he'd been carrying around. He thought of it as a bag full of garbage. He found it debilitating, both in his ability to make decisions at work — he was afraid of being stupid — and in playing with his son — he felt inadequate as a parent. He realized that he had been carrying it around much too long.

When I asked him if he could think of any way to get rid of the garbage, an image came to him of being able to leave all our sins and sorrows at the foot of the cross. He thought that maybe he would be able to leave his garbage there as well. So I asked him to visualize the cross, to go to its foot and to leave his bag of garbage there. He did, and when it got to the point of actually putting the garbage down, he began to weep softly, both in sorrow and in gladness. He realized that what had been hiding underneath all the garbage was other memories which began to come back to him — memories of being held, memories of being verbally encouraged, memories of other people praising him, when he hadn't been stupid. He found many reinforcements within his own memory when people had affirmed his gifts.

He realized also that he had been hiding his real talents and abilities under the image of being stupid. If he were stupid then he wouldn't be given responsibility. But once his father had died and the responsibility of the business became his, and once he had a son of his own and had to be responsible there, he could no longer afford to hide under the stupid image, there were too many consequences.

Earlier it had been safe to be stupid, now he had to realize he had talents. He also realized that he'd missed opportunities with his father to change the relationship, times when his father had attempted to encourage him and affirm his gifts, and he actually refused to listen, choosing to stay in a subservient position. He now realized that he had really missed being a friend to his father, an equal. He felt the loss of that, and regretted the crippling effects of artificially holding on to the pain much longer then he needed to.

Letting the past teach us

Revising our personal history requires that we take the time to use remembered events to teach us new ways. If we use remembered events only to remind ourselves of how we failed, we will be hindered by our memories. If we use them to find other ways of dealing with situations, we will be helped by them.

Let me use an analogy. If we accept the past as a complete, self-contained short story, we become fatalistic about the future. The script has been written; what can we do? However, if we see the past as a chapter in a book which we ourselves are in the process of writing then the future becomes brighter and we more hopeful.

If we only live in the past, our memories will limit the way we know ourselves; but if we live toward the future, we will find that we have many experiences on which to rebuild our lives.

To revise history is to assume that these past painful experiences were only there to teach us what we need to know in our present circumstances. If we remember painfully the words of our spouse telling us how poorly we behaved at our last social gathering, we can either choose never to go to another gathering, or we may look again at the memory of our behaviour then and find ways to create a more joyful experience next time.

Of course, this is easier said than done. Yet, if we do take the time to look at these memories we will often be able to hear within ourselves the advice given us by people who care, or with hindsight be able to give ourselves the advice we need to go into the next gathering. These events are there to learn from, rather than to cringe from.

Where we have acquired new painful memories this year, we may take the time to learn the lessons they have to offer for the years to come. When we look back, it does hurt in places — the places where we are growing. The pain makes them easy to find, all too easy to find. These are the places where we must stop a while and dwell on our memories to find the message God has left there for us. These are the places where we will find God's grace.

Ken Van Wyk is a counsellor for Christian Counselling Services in Toronto, Ontario.

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New Year's prayer

I ask not for a year completely free
from care ...
But, Lord, I pray
if I meet thorns and thistles on my way,
let them not be
so plentiful that I won't see
the roses
that are there also for me.

Didy Prinzen,
Whitby, Ontario

Muchas gracias (1) Impressions from Latin America

Ed Vanderkloet

I had been invited by the *Central Latinoamericana de Trabajadores,* the Confederation of Latin American Workers (CLAT) to attend its quinquennial Congress in Mar del Plata, Argentina. CLAT represents ten million workers in Latin American and Caribbean countries (except Cuba); it rejects the Marxist and capitalist options, and bases its program on Christian values.

On Thursday, Nov. 19, I flew from Toronto to Caracas, Venezuela, a 12-hour trip that included a five-hour stop over in Miami. On arrival in Venezuela, Jean-Paul Seels, a young Belgian CLAT interpreter fluent in French, Spanish, Dutch and English, drove the 1½-hour trip to the CLAT head office in the mountains high above Caracas. The impressive CLAT facilities also house UTAL (Universidad de Trabajadores America Latina), CLAT's school for leadership training. The school has accommodations for 200 people.

The next morning Jean-Paul asked for my passport which he would take to the Argentine Embassy for a visa. Reluctantly I parted with my precious document; after all, without a passport in a foreign country one is like a stray mongrel without a dog tag. I wouldn't even be able to cash my travellers cheques. Besides, two days earlier I had been assured by the Argentine Embassy in Ottawa that I didn't need a visa. But Jean-Paul was insistent. "In this neck of the woods the rules change quickly," he said, "and believe me, without a visa you won't get into Argentina." How right he was I discovered a few days later.

Jabberwocky

That same morning I had my first vexing encounter with Spanish when I found myself in the middle of a crowd of some 200 people waiting in line at UTAL's cafeteria. They chatted or shouted in a tongue that utterly mystified me. My efforts to converse in English met with a torrent of jabberwocky; I gave up and assumed the role of spectator. (Later I learned these people were delegates to a meeting of the Venezuelan Christian Democratic Party.) Along the sides of the room were long tables with the sign: *Deposito de Platos,* which I correctly interpreted to be the place where one should leave his or her empty tray. Apparently I was the only one who could read the sign — I was the only one who left his tray there after breakfast.

Most of that day I spent admiring the UTAL campus and CLAT offices as well as the nearby suburb. The white, Spanish-style houses are well-protected by high walls topped off with the jagged edges of broken bottles firmly secured in the concrete. Entrance gates, doors and windows all bear heavy bars. Several fierce-looking Dobermans stared balefully at me through such barricades. The burglars' guild is pretty strong in Venezuela, I was told. But the luscious greenery, the exotic flowers, the palm trees, the raucous toucans and the hummingbirds helicoptering around restored my faith that paradise is not altogether lost.

Photo: Ed Vanderkloet

View of Caracas suburb.

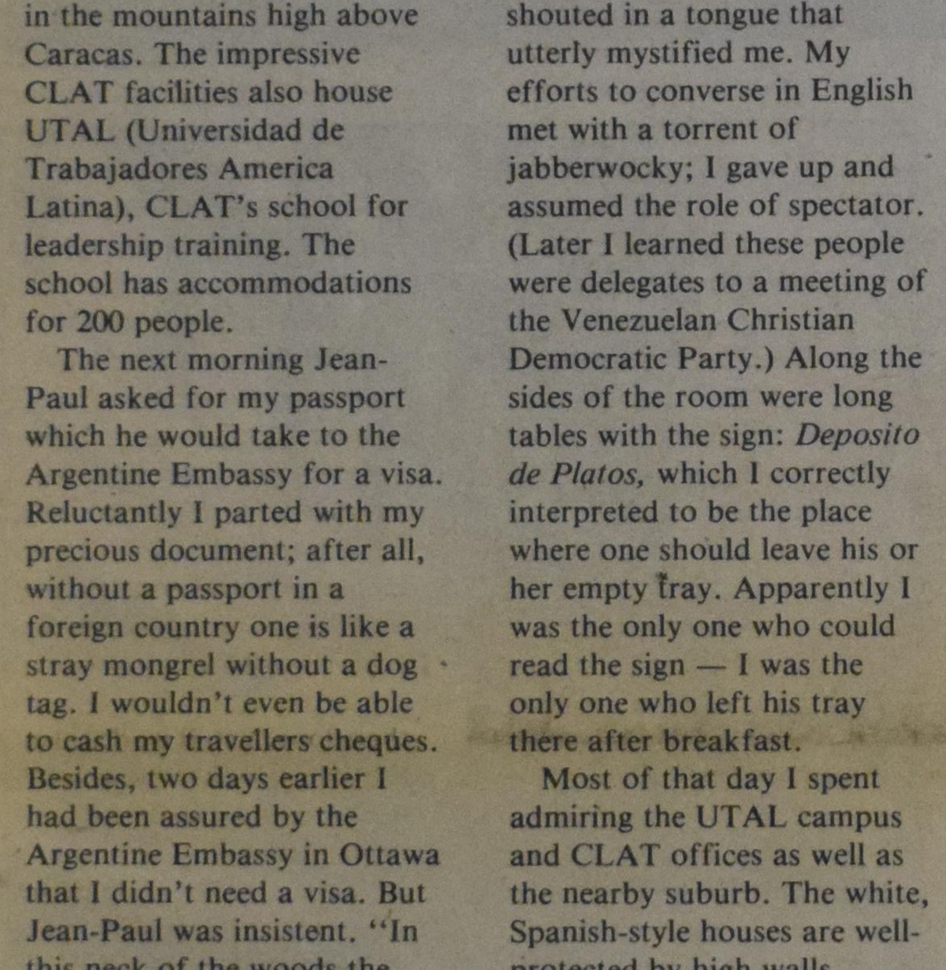

Photo: Ed Vanderkloet

CLAT head office, Caracas.

Venezuelan hospitality

Saturday morning my passport was returned, adorned with an impressive visa stamp from the Republic of Argentina. That morning I also found friends on their way to the congress. Among them was Paul Tennassee, a Guyanian with whom I had made a harrowing escape from Haiti last year when Marxist activists barricaded the streets of Port-au-Prince during a general strike. Paul is a tireless CLAT worker who constantly travels around the Caribbean defending the rights of workers in the region and whose deepest concern is the plight of the people in his own, repressive Guyana. Last month he went on a lengthy hunger strike against the Marxist-oriented regime.

After renewing acquaintances, Paul and his wife Maritza, a doctor at the federal Health and Safety Board in Hamilton, Ontario, invited me to accompany them on a visit to her parents' home in Caracas. There, *Senor* and *Senora* Perez gave me a warm welcome and a delicious meal. I had been afraid of intruding on the family but my fears were unfounded, their hospitality was heartwarming and we scaled the language barrier with plenty of fun.

Photo: Ed Vanderkloet

Luz y Fuerza Hotel Mar del Plata.

Night flight to Argentina

Late that evening we boarded a plane for the seven-hour, non-stop flight to Buenos Aires, Argentina. Over Paraguay (more about that wretched land later) the sun came up and an hour or so later we landed in Buenos Aires, a city of 11,000,000, and the sprawling capital of Argentina. Its modern, international airport is impressive but there was only one plane on the tarmac, a telltale sign that all is not well in Argentina.

After an endless wait at customs (I most certainly needed my visa) we boarded another plane to Mar del Plata, a resort town on the Atlantic coast, 400 km to the south. Mar del Plata means "Sea of Silver" and the view from the air with the blue Atlantic

Continued on page 12 ...

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Muchas gracias (1)

... continued from page 11.

shimmering in the morning sun was breathtaking. The city has a population of half a million, which swells to two million in January and February when tourists arrive.

An overwhelming reception awaited us at the airport there. Bear hugs galore from countless old and new friends from Haiti, Curacao, The Netherlands, Belgium and a dozen other places enveloped us. Buses stood ready to take us to our hotels. Mine was the *Luz y Fuerza* (Light and Power) and its lobby was a beehive of activity. After an hour-long wait at the registration desk I finally got the key to my room on the 20th floor. It had been 30 hours since I had slept.

Poverty and inflation

All that glitters is not gold — nor silver for that matter. Mar del Plata, so beautiful from the air, is in reality rather ugly. The downtown hotel and shopping areas, which are designed for the tourists who flock in here during the southern summer are not unattractive. But when one goes to the large suburbs, the place looks poorly maintained, sidewalks are in a terrible state of repair, many buildings are dilapidated, and weeds in the parks and lawns are two feet high.

The state treasury is filled with australs, the Argentine currency that melts away under an inflation rate of 116 per cent. That may be an improvement over the 1,000 per cent of a few years ago, but how an economy can be built on that is beyond my knowledge. Inflation is the most effective means to punish the poor who have nothing with which to protect themselves. The well-to-do, on the other hand, convert their money into dollars.

Forgive us our debts?

The opening session of the ninth CLAT congress was held in the huge ballroom of the Hermitage Hotel, on the Atlantic Ocean, a half-hour walk from the hotel where I and most of the 800 delegates were staying. The congress was held in Spanish but earphones provided instantaneous translation into English, French and Portuguese for the benefit of the Caribbean and Brazilian delegates and foreigners.

To be sure, a lot of it didn't interest me, a non-voting fraternal delegate, but the debates on foreign debt — a big issue at the conference because it poses such a major problem in this part of the world — was fascinating. (I was disappointed in the results of those debates: a call for a moratorium on payments. I believe the Vatican study, "An Ethical Approach to the International Debt Question," which was widely circulated at the meeting, provides a more balanced and Christian approach to the problem.)

Greetings from international delegates, too, consumed much time. One evening CLAT held a dinner for guests and Latin American delegates, at which I spoke for about 10 minutes.

Muchas gracias

One of the most gratifying moments for me occurred when I handed one of the Paraguayan delegates, Rodolfo Romero, a cheque for $2,000 from the Christian Labour Association of Canada (CLAC). His *muchas gracias* (thanks very much) moved me. He insisted that I meet his fellow delegates from Paraguay over lunch the next day. His country suffers under the heavy hand of right-wing dictator Alfredo Stroessner, and the Christian trade union people endure intolerable harassment and oppression.

A few days earlier while in Caracas, I had received the same grateful response from Georges Fortune and Jean-Claude Lebrun of the Haitian Christian union whom I presented with a cheque of $1,000, largely received from CLAC members through the Help Haiti Fund. These amounts may not seem large, but for these dirt-poor people they represent a sizeable amount and most welcome help.

One must remember that CLAT's 10-million membership is largely made up of extremely poor people who often make less than $200 a year. For a Costa Rican delegate, travel costs to the congress were equal to one year's salary.

I left 15 copies of Harry Antonides' analysis of liberation theology (translated into Spanish) on the book table. Half an hour later they were gone. I saw several delegates in the lounge reading them. One delegate shook my hand and gave me many *muchas gracias* but the formidable language barrier prevented any conversation.

(To be continued)

Ed Vanderkloet is Executive Secretary of the Christian Labour Association, which has offices in Rexdale, Hamilton, St. Catharines, Chatham, Edmonton and Vancouver.

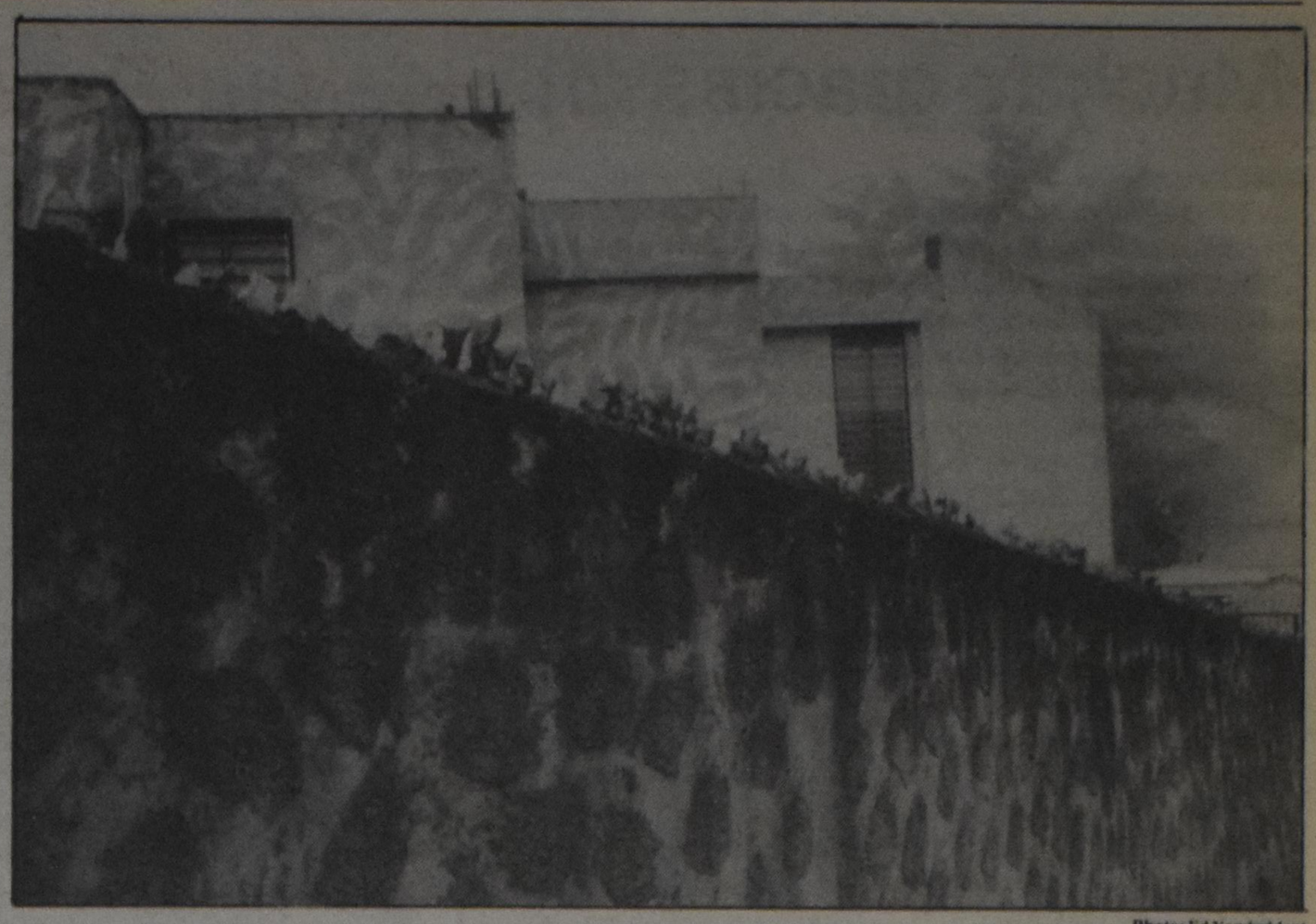

Photo: Ed Vanderkloet

Suburban home in Caracas. Top of wall is "guarded" with broken bottles.

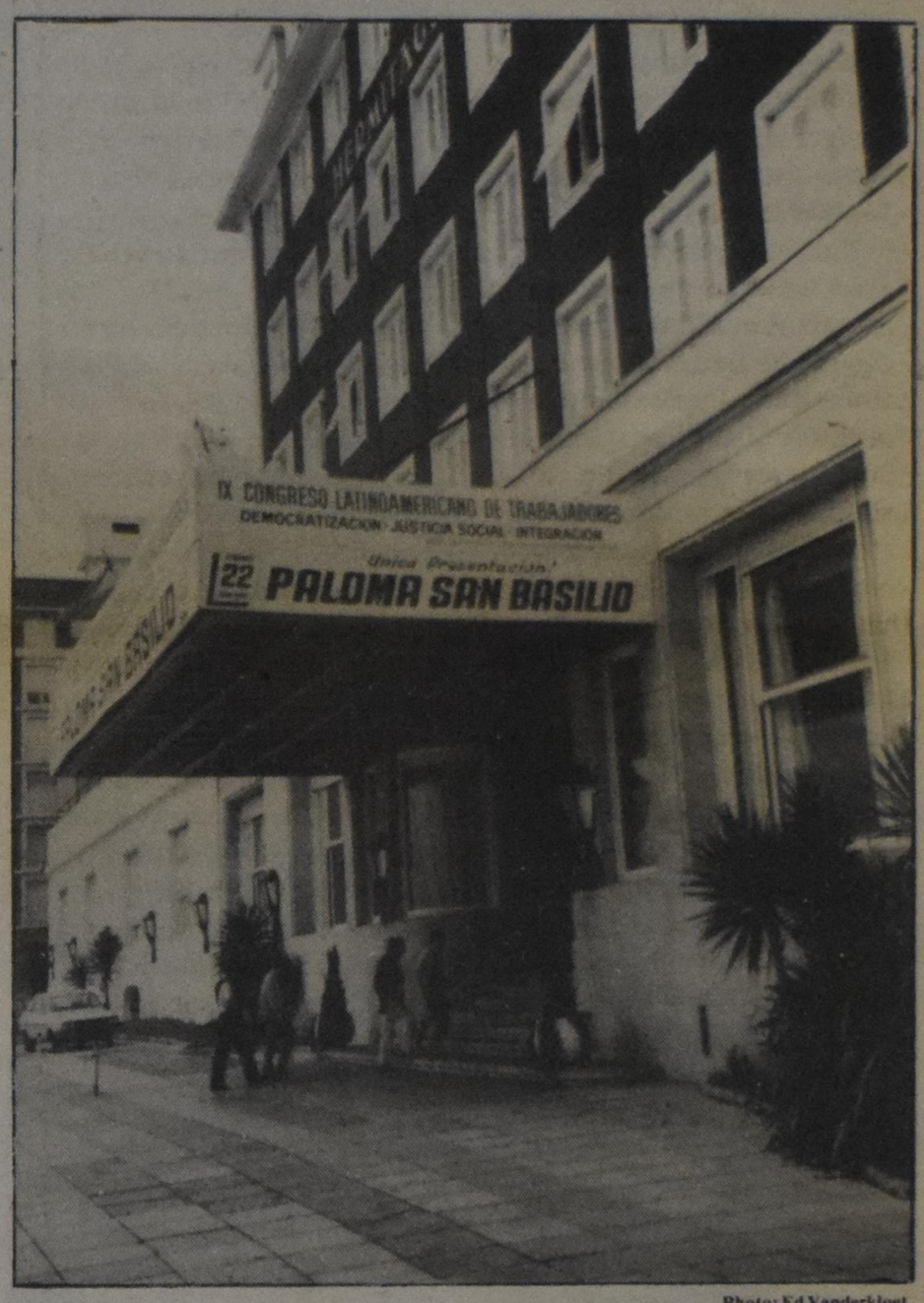
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Photo: Ed Vanderkloet

Hermitage Hotel, Mar del Plata where CLAT Congress met.

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Dickey to leave *Presbyterian Record*

Marian Van Til

DON MILLS, Ont. — Ten years at the helm of a denominational monthly is enough, James R. Dickey, editor of the *Presbyterian Record* has decided. Dickey will be leaving the magazine at the end of this month to return to parish life as the pastor of St. Andrews Presbyterian Church in Stratford, Ontario. Dickey has had contact with the broader Reformed community as the *Record's* editor and as a member of *Calvinist Contact's* editorial advisory board.

Dickey is leaving, he says, "because maybe a change would be good," not because he dislikes the job or its attendant difficulties. As a pastor, he notes, it will be more feasible to help his soon-to-be university-aged children through college, since he can sell his house and live in the manse in Stratford.

A native of Prescott, Ontario, Dickey pastored churches in B.C., Labrador, and Manitoba before coming to the *Record* in 1977.

The pastorate is not less exciting than an editorship, Dickey surmises, just different. In a church "the focus is smaller but the rewards are greater," or at least, of a different type.

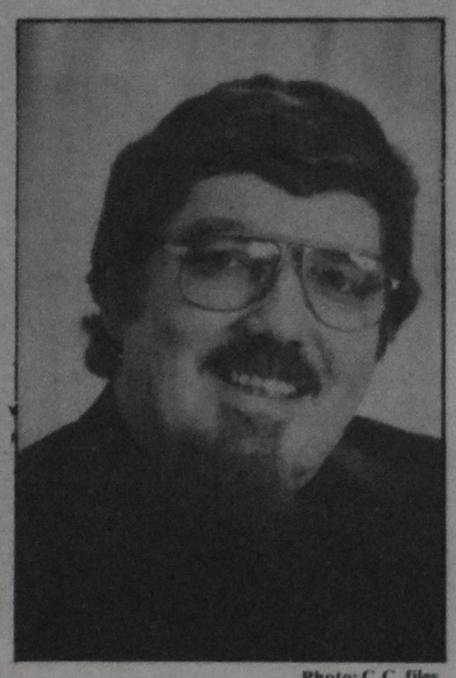

Photo: C.C. files

James R. Dickey, 45, retiring editor of the Presbyterian Record.

Commenting on Christian publications, he says, "The church press is generally livelier than people think. There's more freedom in it than the secular press would give credit for."

The challenge of working in the church press is getting people to "look beyond their immediate surroundings to the broader world."

Cinema summaries

Marian Van Til

Wall Street

Rated AA
Stars Michael Douglas, Charlie Sheen, Daryl Hannah, Martin Sheen, Hal Holbrook.
Directed by Oliver Stone

In *Wall Street*, Michael Douglas plays high rolling entrepeneur, Gordon Gecco, who has made most of his millions by not being concerned about such "minor" matters as integrity, honesty and the law. Oliver Stone's choice of name for this character is revealing: a *gecko* is a warm-climate house lizard which can climb walls because it has adhesive toes.

Charlie Sheen plays a young stock broker who is intrigued by Gecco's brazen savvy and who wants to make it big, Gecco-style. He *does* make it big (or rather starts to), forsaking his own integrity by agreeing to provide Gecco with illegal, inside information. His slide into the moral abyss is halted when he realizes that he is betraying his father and destroying the company for which his father (Martin Sheen) works. Gecco is using him, but until then he doesn't see it.

Director Stone is superb at recreating what one expects would be the tempo and feel of the Wall Street brokerages and that symbol of America's financial hub, the New York stock exchange. (Some Wall Street insiders have said that Stone's depiction is uncannily accurate. Others have complained about the depiction, probably for the same reason.) The furious pace, opulent offices and apartments, exquisitely tailored clothing, expensive cars and the Street itself combine to make an unusually sensation-loaded impact on viewers.

The film tries to make a moral impact as well. Stone clearly makes a hero of the young stock broker's blue-collared father. Gecco appears from some viewpoints to be an exciting figure. His slickness, power, intelligence and sheer brazenness will appeal — perhaps subliminally — to more than a few viewers. But that's realism on Stone's part, not advocacy of moral sliminess cloaked in high society garb.

Yet, the film's denouement is too neat. Turns from the brink of destruction (a la Charlie Sheen's character) are seldom, if ever, that quick. Nor does a simple lifestyle ensure integrity, nor wealth, dishonesty.

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Note our new address: Calvinist Contact Publishing Ltd., 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Births

BOUWERS: John and Geraldine thank God for the miracle birth and recovery (from open-heart surgery) of their first child, a son, JOSHUA HENDRIK. Born on Dec. 16, 1987. Joshua is the eighth grandchild for Hank and Betty Horinga and fourth for Henk and Gail Bouwers.
"My heart rejoices in the Lord; in the Lord my horn is lifted high." (1 Samuel 2:1)
Home address: Box 63, Water St., Springford, ON N0J 1X0

HAVERKAMP: With much joy, we, Eric and Adele, thank God for entrusting to our care, the precious gift of our son, LANCE PETER ERIC, born Monday, Dec. 7, 1987, weighing 8 lbs. 13 oz. He is welcomed with love by his sisters Jerilee and Brooke. Lance is the seventh grandchild for both Mr. and Mrs. Edward N. Zwart of Grimsby and Mr. and Mrs. Peter Haverkamp of Jarvis.
Psalm 145:13
Address: 58 Alma St., Collingwood, ON L9Y 4N3

VAN SOELEN (nee Druif): With praise and thanksgiving, we, Bill and Annette, would like to announce the birth of our daughter, ASHLEY REANNE, on Dec. 15, 1987. Proud grandparents are Harry and Riek Klinker, Sarnia, and Gil and Jane VanSoelen, Brampton. Great-grandmothers are Mrs. J. Duenk, Georgetown, Mrs. P. VanSoelen, Belleville, and Mrs. A. Zaandstra, Brampton.
Home address: 78 Ecclestone Dr., Brampton, ON L6X 1N3

Marriages

VANHERK-LINDEBOOM: With thanks to the Lord, Bill and Audrey VanHerk would like to announce the recent marriage of their daughter JOANNE to GEORGE, son of John and Janna Lindeboom. This happy occasion took place on Dec. 19, at 4 o'clock in the Fruitland Chr. Ref. Church. Rev. Veeneman officiating.
Their address: 3A Nelles Rd. N., Grimsby, ON L3M 2Z5

Business

Income Tax Preparation
T1 Special $10; T1 General $15. Rental $25 — Small business and farming $100 - $200. 19 years experience.
MRS. A. VANDENHAAK
(416) 563-8635

Anniversaries

Congratulations to Hendrik and Klazina Elizabeth Arends (nee Oomkes) who will celebrate their 55th anniversary, D.V., on Feb. 1, 1988.

Amsterdam Red Deer
1933 February 1 1988
Great has been God's faithfulness in the lives of our parents, grandparents and great-grandparents,

HENDRIK
and
KLAZINA ELIZABETH
ARENDS
(nee Oomkes)

We praise him for all his goodness as we, D.V., together celebrate their 55th wedding anniversary.
With love from their children:
Jerry & Janine Lock — Burlington, Ont.
John & Vicky Hobe — Mesa, Arizona
Peter Arends — Winfield, British Columbia
Nina Arends — Edmonton, Alberta
Harry & Lidy Downey — Tempe, Arizona
Hank & Femy Arends — Calgary, Alberta
and their families.
Their winter address: 2725 South Rural Rd., #27, Tempe, Arizona 85282

1963 January 19 1988
With praise and glory to our heavenly Father, we thank the Lord that our parents may celebrate 25 years of marriage.

JIM and CORRIE BARNEVELD

We pray that the Lord may keep you in his care and bless you with many more years.
With love and congratulations:
Jim
Lisann & Ron (fiance)
Home address: 39 Fairview Cr., Clearwater, ON N7S 4C8

Kitchener Niagara-on-the-Lake
1952 1988
On Jan. 30, D.V., we rejoice in the 35th wedding anniversary of our parents and grandparents,

KLAAS and SYA DYKSTRA
(nee Vander Loo)

We thank the Lord for them, and for the many years that we have been allowed to enjoy with them. We pray that the Lord will also give them many more years together.
"Giving thanks always, for all things, unto God." (Eph. 5:20)
Love from:
Peter & Linda Dykstra; Timothy, Talitha — Brampton, Ont.
Harry & Marina Dykstra; Joshua, Shane, Caleb — Ottawa, Ont.
JoAnn & John Fekkes; Christopher, Jaclyn, Michael, Nicholas — Georgetown, Ont.
Clarence & Ingrid Dykstra; Jason, Rachel — Waterdown, Ont.
Helen Dykstra — Kitchener, Ont.
"Give thanks to the Lord for He is good, his love endures forever." (Psalm 118:1)
Address: R.R.#2, Niagara-on-the-Lake, ON L0S 1J0

Rottevalle Burlington
1948 February 5 1988
Thankful to the Lord who has been with them during their married life, we hope, the Lord willing, to celebrate with our parents,

WIETZE and PIETJE KOOISTRA
(nee Hellingwerf)

their 40th wedding anniversary.
May the Lord bless you and keep you.
Your loving children and grandchildren:
Andy & Alide Kooistra; Victor, Bonnie — Waterford
Craig & Bonnie Kissack; Kimberley, Griffin — Calgary
Jack & Jane Jagt; Jeremy, Rachel, Sarah — Burlington
Phil & Gertrude Metzlar; Melissa, David, Michelle — Burlington
Rick & Lydia Kooistra; Jesse, Ryan, Aaron — Burlington
Bill & Jane Kooistra; Joel, Maeghan — Burlington
Open house will be held on Friday, Feb. 5, in the Chr. Ref. Church, 3422 New Street, Burlington.
Home address: 3495 New Street, Burlington, ON L7N 1N5

1948 January 29 1988
"The eternal God is your dwelling place and underneath are the everlasting arms." (Deut. 33:27)
We praise and thank the Lord for blessing our parents with 40 years of marriage. It is our prayer that God will continue to be their dwelling place and uphold them with his everlasting arms.

BILL and DOROTHY SMIDS
(nee Koopmans)

With much love from your children and grandchildren:
Minka & Jake Vriend — Guelph
Joel, Deborah, Sarah, Danielle, Peter
Margaret & Henry Kooy — London
Rodney, Michelle, Philip, Brendan
Nancy & Harry Okkema — Caledonia
Aaron, Leah, Meghan
Doreen & Ron DeWager — St. Thomas
Adam
Henry & Marie Smids — Sarnia
Open house from 2-4, on Saturday, Jan. 30, at the 1st Chr. Ref. Church, Murphy and Exmouth.
Best wishes only, please.
Home address: 255 Capel St., Clair Oak Apt. 107, Sarnia, ON N7T 7R3

Real Estate

For sale in Port Richie, Florida
A clean, one-bedroom, mobile home, 12' x 50', closed in porch and car porch. Fully furnished and a lot of personal belongings. New floor covering, ready to move in. Lowest park rent in the area. Close to Reformed churches. Phone: (519) 245-0695.

Anniversaries

Congratulations to Hendrik and Willemien Bleker (nee Arnoldus) who will celebrate their 50th wedding anniversary, D.V., on Jan. 31, 1988.

Onstwedde, Edmonton,
The Netherlands Alberta
1938 January 31 1988
"I must come to your house today." (Luke 19:5b)
With joyful hearts and thanks to the Lord, we are happy to announce the 50th wedding anniversary of our dear parents and grandparents,

HENDRIK and WILLEMIEN
BLEKER
(nee Arnoldus)

Sharon & Derk Rijkens; Henry — Hoogezand, Holland
Jim Bleker — Chilliwack, B.C.
Ernie & Donna Bleker; Ernie, Calvin, Donna Maria — Carvel, Alberta
"Praise God from whom all blessings flow;
Praise him all creatures here below.
Praise him above, ye heavenly hosts;
Praise Father, Son and Holy Ghost."
Open house: Monday, Feb. 1, 1988, from 2 - 5 p.m. in the West End Chr. Ref. Church, Edmonton, Alberta.
Home address: R.R.#1, Carvel, AB T0E 0H0

Vacations

House Exchange
Dutch couple would like to exchange homes for 3-4 weeks during the summer of 1988, preferably Niagara Peninsula. Offered is a farm home, located in Kockengen, approx. mid-way between Amsterdam and Utrecht. For information contact 416-957-7946.

Two couples from Nijverdal, Overijssel, The Neth., would like to exchange their 4-bedroom home and car for a dwelling and car in Hamilton or within 30 km radius from July 23 - Aug. 20. For info. call: J. Van Asselt, (416) 522-6502.

Andijk Red Deer
1942 December 3 1987
With praise and thanksgiving to God for his daily faithfulness and abiding love, we were able to celebrate the 45th anniversary of,

GEORGE and GRACE ZEE
(nee Gorter)

Congratulations and love from your children:
Ebeline & John Hawtin — London, England
Cor & Joan Zee — Edmonton, Alta.
Frank & Marlys Zee — La Glace, Alta.
Alfred Zee — Canmore, Alta.
Tena & Abel Horneman — Rollyview, Alta.
Rosa Zee — St. Albert, Alta.
Annette Zee — St. Albert, Alta.
John Zee — St. Albert, Alta.
and your 14 grandchildren.
May the Lord continue to bless you both as instruments of his love in our family, church and community.
Home address: R.R.#2, Red Deer, AB T4N 5E2

For Rent

Shared accommodation available in basement apartment in Broadview-Danforth area of Toronto. Rent $280 per month including utilities and use of washer and dryer; free parking. Call Angela: (416) 463-8023 (home) or 636-4780 (bus.)

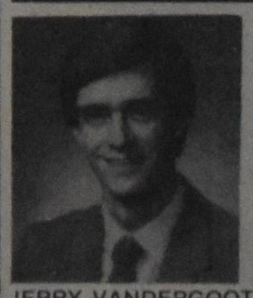
Ancaster, duplex with appliances, garage. Lovely lot in village. Close to Redeemer College. $900 plus utilities. Possession: Feb. 1, 1988. Phone: (416) 648-0049.

Florida: apartment in adult park in Orlando, 1 bedroom, livingroom, roomy kitchen, 2-piece bath with shower, own screenroom and entrance. All utilities included. $125 U.S. per week for one couple. Starting Feb. 1 to end of March. Call 1-305-886-0214.

Real Estate

Real Estate

VANDERGOOT REALTY INC. VRI



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All Points

RELOCATION SERVICE OFFERED WITH AFFILIATES ACROSS CANADA & USA.

Serving London, Ontario and surrounding area

Obituaries

"The Lord is my shepherd, I shall not want."
On Wednesday, Dec. 30, 1987, the Lord suddenly took home our dear friend,

HENNY BUFFINGA

She was 59 years old.
May the Lord comfort Doeke and family in this great loss of a dear wife, mother and grandmother.
She will be lovingly remembered by:
Merv & Gary Datema
Jake & Rennie Hulzebos
John Haan
Murray & Doreen Siertsema
Bram & Frances Van der Veen
Until we meet again.

On Wed., Jan. 6, 1988, the Lord took home,

ZWAANTJE (Susan) HEIKAMP
(nee Agter)

Long suffering, she died, at age 69, at St. Joseph's Hospital, Sarnia.
Beloved wife of Jacobus Heikamp.
Dear father of:
Mrs. Walter (Thea) Glaw — Winnipeg
Fred — Burlington
Harry — Sarnia
Roy — Sarnia
Mrs. Jan (Irma) Reckman — Aylmer
Also surviving are one brother, Jo Agter, Burlington, and 12 grandchildren.
Funeral service was held at the Second Chr. Ref. Church, Sarnia, on Friday, Jan. 8, 1988, with Rev. J. Jongsma officiating.
Psalm 103
Home address: 1219 Amsterdam Court, Sarnia, ON N7S 3V7

April 2, 1917 December 29, 1987
"We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him." (1 Thess 4:14)
On Dec. 29, 1987, in Burlington, Ont., in his 71st year,

SIMON RUNIA

was called home by the Lord.
Beloved husband of the late Tilly Runia.
Dear father and grandfather of:
Shirley & Peter Haslam; Michelle — Mississauga, Ont.
Peter & Wilma Runia; Michael, Kevin, Jennifer — Ottawa, Ont.
Jane Runia — Toronto, Ont.
Joanne & Wayne Harris — Stouffville, Ont.
John Runia — Toronto, Ont.
The funeral service was held Jan. 2, 1988, at the Burlington Chr. Ref. Church. Rev. J.J. Hoytema officiating.
"And I shall dwell in the house of the Lord forever." (Ps. 23:6)
Address: 1379 Christina Court, Burlington, ON L7P 2V8

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

For Sale

A Birthday Gift for Kids!

A new softcover **cartoon book:**
Bubba Louie • A Collection of Comic Strips

by long-time cartoonist Bob ("Bowie") Wierdsma. Features cast of black and white kids in various humorous escapades; 36 pages; two-colour cover. Costs only $5.00 each.

BOWIE CARTOON STUDIO
29-901 South Station St.
Weston, ON M9N 3T8

Obituaries

Ureterp (Fr.) Wyoming
1901 1987
"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them.'" (Rev. 14:13)
On Monday evening, Dec. 21, 1987, at St. Joseph's Hospital in Sarnia, at the age of 86,

GEESKE VANDERWAL
(nee Taekema)

was quietly called home by the Lord to be with him forever.
Predeceased by son Halbe, 1985, and great-granddaughter Jodie, 1975.
Dearly beloved wife of John VanderWal.
Dearly beloved mother and mother-in-law of:
Melle & Anna Vanderwal-Houtman — Clinton
Audrey Vanderwal-Veenstra (Halbe, 1985) — Wyoming
Stan & Evelyn Vanderwal-Wijma — Varna
John & Dorothy Vanderwal-Klasinga — Camlachie
Wilco & Donna — Sarnia Twp.
Harvey & Marie Vanderwal-Vanderwier
Loving grandmother of 34 grandchildren, 51 great-grandchildren, and one great-great-grandchild.
Funeral was held on Dec. 24 from the Wyoming Chr. Ref. Church, with Rev. Jerry Van Dyk officiating.
Interment in Wyoming Cemetery.
Home address: 552 Superior St., Box 211, Wyoming, ON N0N 1T0

"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.'" (Rev. 14:13)
On Monday, Dec. 21, 1987, the Lord called home the dear wife of our brother, John, and our beloved sister and aunt,

GEESKE VANDERWAL-Taekema

in her 87th year.
Sj. Vanderwal-Vanderwal
A. Vanderwal — Beetsterzwaag, Friesland
F. Huizinga-Vanderwal — Sarnia, Ont.
S. Vanderwal
J. Vanderwal-Bergsma — Beetsterzwaag, Friesland
P. Deelstra-Vanderwal — Boornbergum, Friesland
J. Boersma-Vanderwal
W. Boersma — Wyoming, Ont.
nieces and nephews

In his providence the Lord took to himself,

CATHERINE JOY VISSCHER

on Monday, Jan. 4, 1988.
She died, at the age of 22 years, as a result of a tragic car accident near Bowmanville while on her way to work.
Beloved daughter of John and Willy Visscher of Wallenstein.
Dear sister of:
Rudy & Chris Visscher — Ottawa
Sandra & Web Kamminga — Guelph
Harold & Carla Visscher — Calgary
Albert (at home) & his friend Joyce
Denise (at home) & her fiance Keith
Daphne — at home
Sorely missed by her boyfriend Hugh Haverkamp of Listowel.
"The Lord is my light and salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?" (Psalm 27:1)
Rev. Dirk Velthuizen and Rev. John Zantingh conducted funeral services in the Chr. Ref. Church, Drayton, on Friday, Jan. 8, 1988, at 2:00 p.m. Spring interment, Drayton Cemetery.
Correspondence address: R.R.#2, Wallenstein, ON N0B 2S0

Classifieds continued next page.

Obituaries

"Blessed are the dead who die in the Lord."
On Friday, Dec. 18, the Lord called home our dearly loved husband and father,

GEORGE JOHN WYNIA

He died at the age of 75, after a short illness.
He will be sadly missed by his wife of 51 years: Alletta A. Wynia (nee vander Mooren).
Dear father of:
Susan & Henk Holtvluwer
John & Margaret Wynia
Wilma & Bill Scheper
Thys Wynia
Callie & Bill Hofsink
Cor Wynia
Lettie & John Hogeveen
Predeceased by son George John Jr.
309-220 Viewmount Dr., Nepean, ON K2E 7M5

Sept. 24, 1912 Dec. 18, 1987
"Blessed are those who die in the Lord, for they shall inherit eternal life."
The Lord called home our dearly beloved opa and great-opa,

GEORGE JOHN WYNIA

He died after a short illness.
He will be missed by:
Bert Holtvluwer
Ann & Henk Cazemier; Laura, Michael, Kendra, Jennifer
Anita & Pete Van Rootselaar
Diane & Rick Haaksman
Elly & George Trey; Rebecca
Jeff & Colleen Scheper
Annette & David Onderwater; Vanessa
Jane Holtvluwer
Doreen & Harvey Berg
Joan & Peter Barendregt; Charlene, Stacey
John Hultvluwer
Gail Wynia
George Wynia
Arnie Hofsink
Arlene Scheper & Butch Medemblik
Matt Hofsink
Peter Holtvluwer
Sean Wynia
Miranda Hogeveen
Leah Martin-Wynia

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Teachers

Thunder Bay Christian School

invites applications for a possible opening for the position of

principal

Our modern school facility has an enrolment of 160 students and a staff of nine.

Please send application, resume and inquiries to:

John Tamming, Principal
Thunder Bay Christian School
R.R.2, Arthur St. W.
Thunder Bay, ON P7C 4V1
School tel.: 1-807-939-1209

Teachers ads continued next page.

Help Wanted

Needed: a **live-in companion** (9-5 daily considered) to assist my wife (age 56) who is an MS patient. Must be a mature self-starter with a pleasant personality. Liberal time off; driving an asset, (van with wheelchair lift available). Remuneration will be discussed with suitable candidate. Pleasant surroundings; close to shopping centre and public transportation. Starting Mar. 1, 1988. Phone (416) 451-3560, Brampton, Ont., for further information and appointment to discuss in person.

Help Wanted

Person wanted to work on farrow to finish **hog farm.** House available. For further information contact: Four Seasons Poultry Farms, R.R.#6, Goderich, ON N7A 3Y3 or phone Harry at 519-529-7982 or Ron at 519-529-7697.

Person wanted on **dairy farm,** $1800 per month plus bonus according to performance. Contact: Bill Griffioen, R.R.#2, Sunderland, ON L0C 1H0; (705) 357-3860.

Trinity Christian College

invites applications for the following faculty positions for fall, 1988:

COMPUTER SCIENCE
ENGLISH
MATHEMATICS
BUSINESS (MARKETING)

For specific descriptions, contact:

Dr. Burton J. Rozema
Academic Dean
Trinity Christian College
6601 West College Drive
Palos Heights, Illinois 60463
(312) 597-3000, ext. 359

TRINITY ENCOURAGES APPLICATIONS FROM WOMEN AND MINORITIES

For Rent

For Rent

For Rent

The Board Of
The Nanticoke Christian Senior Citizen Home
is planning a

2nd Phase To The Existing Apartment Complex

Located in Townsend, Ontario
Near Jarvis

These plans call for a 60 Unit Rest Home Facility. Occupants will enjoy a comfortable one-bedroom apartment and be provided with meals, housekeeping and laundry services. This is not a nursing home.

If Interested Please Write:
Secretary Of The Board, c/o 76 Townsend Drive, Townsend, Ontario N0A 1S0

Name .....

Address .....

Phone Number .....

Classifieds/Events

Teachers

LUCKNOW: The Lucknow & District Christian School in Lucknow, Ont., has a possible opening for a **teaching-principal** for the 1988-89 school year. Please send all letters of inquiry and resumes to Mrs. Ettie Broer, Principal, Lucknow & District Christian School, Lucknow, ON N0G 2H0.

PORT PERRY: The Scugog Chr. School in Port Perry, Ont., invites applications for the position of a **teaching principal** for the 1988/89 school year.

- an OACS and CSI school — Grades K-8
- interdenominational
- current enrolment — 52
- 3 full-time; 2 part-time teaching staff

Please submit resume to:
Scugog Christian School
P.O. Box 1798
Port Perry, ON L0B 1N0
Atten.: Education Committee

PRINCIPALSHIP

Vancouver Christian School Association is seeking candidates for Sept. 1988 for a **principal** for its secondary school. Applicants will be screened the week of Feb. 1. Send resumes to: Search Committee, Vancouver Chr. School Association, 3496 Haida Dr., Vancouver, BC V5M 3Z4. For information call: (604) 430-3062.

WASAGA BEACH: Required immediately, teacher for **Grade 7/8.** Submit resume to Silvercrest Chr. School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel: (705) 429-4303, after 6 p.m.: (705) 322-3125.

WOODSTOCK: For the 1988/89 school year, we will be in need of a **qualified, preferably experienced, special education teacher,** with proven organizational skills. Some regular classroom teaching (presently 20%) may be involved. Strengths in French and/or music will be desirable assets. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.

Calvinist Contact

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261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2R 6P9

Teachers

ALLISTON: Alliston Community Chr. School invites applications for an opening at the **K-4 level** starting Sept. 1988. The position is for one year only, replacing a teacher on leave. Depending on the grade level, it could be either single or double grade, full- or part-time. An interest in music would be an asset. Address all applications and inquiries to: John Lunshof, Principal, Alliston Community Chr. School, P.O. Box 1122, Alliston, ON L0M 1A0

The Calvin Christian Elementary School
in Chatham
invites applications for the position of a

PRINCIPAL

Our school consists of about 210 students and 14 both full- and part-time teachers. We require a person who has biblical insight, sound Christian perspective and proven teaching ability, and who is able to give sensitive leadership to a dedicated staff and supportive community.

Please submit application and resume to:
Mr. M. VanLingen, Principal
72 Tissiman Ave., Chatham, ON N7M 4G5
School telephone: (519) 352-4980

Due to growth

Calvin Christian School

will have an opening for a teacher in the

Junior Division

for the 1988-1989 school year.

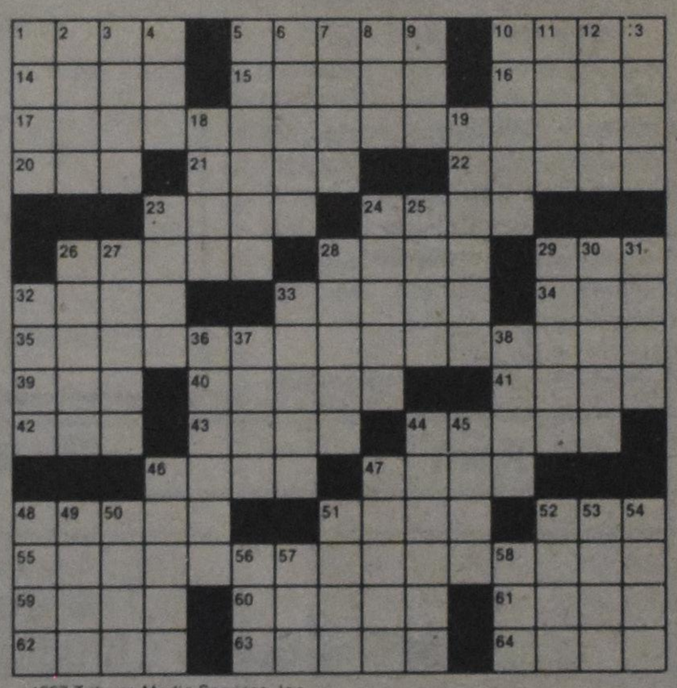
The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset. We also have a possible opening for a **Kindergarten teacher.**

Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener.

Please send requests for an application form to:
Mr. A.J. Vanderstoel, Principal
c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0
Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)

Weekly Crossword

by Fred Toole



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ACROSS
1 Fr. monastery head
5 Lesser Antilles native
10 Arrange hair
14 Cambodia's neighbor
15 Skirt shape
16 Bread spread
17 Weill opus
20 Consumed
21 Lexicon item
22 Eggs on
23 Fender mark
24 A Hayworth
26 Crocodile —
28 Certain trucks
29 Ocean
32 Ger. area
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40 Canonical hour
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47 Carte
48 Platform
51 Kiln
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55 Spectacular
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61 Robust
62 Mountain in Thessaly
63 Cheap cigar
64 River to the Baltic

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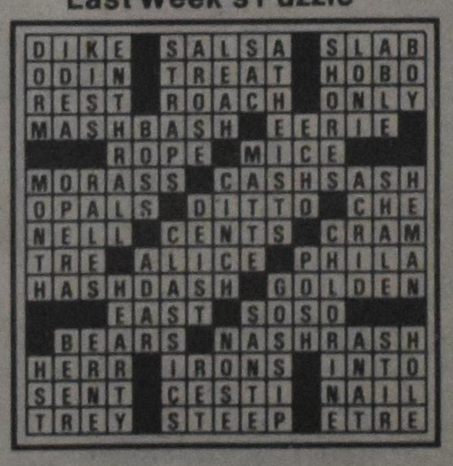
1 Calgary's prov.
2 Thai currency
3 Dull person
4 Compass dir.
5 Plump fowl
6 Wide-awake
7 Melon cover
8 Caravansary
9 Turk. governor
10 Coconut oil source
11 — Cassini
12 Only
13 Constrictors
18 Pitcher
19 Beginning
23 Venture
24 Grades
25 "Picnic" playwright
26 Nev. lake
27 Merits
28 Workbench items
29 Bed covering
30 Noblemen
31 Mgt. aide
32 Young or old end
33 Weather word
36 Item on 47A
37 Castle feature
38 Pale tan
44 Discover
45 One against
46 US rocket
47 Gog and — (Satan's armies)
48 Fr. town
49 Present thing
50 God of war
51 Aware of
52 Tropical fish
53 Bulrush
54 River to the North Sea
56 Ethiopian commander
57 Adherent: suff.
58 Gr. letter

Last Week's Puzzle



Events

Calendar of Events

Jan. 15 Canadian debut of the popular musical drama "Together Again For the Very First Time," by American Christian artists Kirk and Patti Lytle at 7:30 p.m. Great entertainment as great personalities of church history come to life before your eyes. For tickets and reservation, call Redeemer College, **Ancaster,** Ont., at (416) 648-2131.

Jan. 15-16 Evangelism Seminar at Meadowvale Community CRC, **Mississauga,** Ont., co-taught by Pastor Henry Lunshof and Outreach Director Arlene Visser. Friday: 7:30 - 10 p.m.; Saturday 9:30 a.m. to 4:30 p.m. For info. phone: (416) 826-9726.

Jan. 21 - Feb. 25 Dobson film series in the Selkirk High School Auditorium, **Thunder Bay,** Ont., at 8 p.m. on Jan. 21, 28; Feb. 4, 11, 18 and 25.

Jan. 20 Youth in concert: Edmonton Youth Orchestra, The King's College Choir and U of A Concert Choir, directed by Michael Massey, at 8 p.m. at St. Joseph's Basilica, **Edmonton,** Alta.

Jan. 21 CFFO Provincial Board meeting, in the CRC, **Georgetown,** Ont., from 10 a.m. - 4 p.m. Everyone welcome. For agenda info. call (519) 837-1620 (office).

Jan. 21 - Feb. 11 Extension Series 1988: "A Planet for the Taking" presented by The King's College; at the college, **Edmonton,** at 8 p.m. on Jan. 21, 28; Feb. 4 and 11.

Jan. 23 Organ concert by Andre Knevel on the newly-installed Casavant organ of Trinity CRC, 99 Scott St., **St. Catharines,** Ont., at 8 p.m.

Jan. 25 - Feb. 6 CSS's Harry Houtman plans to be in British Columbia.

Jan. 25 RCBPA **London** Chapter organizational dinner meeting at "The Black Angus," Wharncliffe Rd. S., **London,** Ont. Reception 6:30 p.m., dinner at 7 p.m. Speaker Mr. W. Smouter: "Tensions of a Christian in the business world." Reservations call: (519) 686-0193 or (416) 524-1203.

Jan. 27 RCBPA **Smithville** Chapter. An evening meeting at "The Old Farm Inn," #20 Highway, **Smithville,** Ont. Reception 7:30 p.m., program at 8 p.m. Speaker Mr. C. Keuning, C.A.: "How to get bank financing and government grants." Reservations (416) 957-7766 or 524-1203.

Jan. 28 - Mar. 3 Dobson film series "Turn Your Heart Towards Home" in the East **Strathroy** CRC at 8 p.m. on Jan. 28, Feb. 4, 11, 18, 25 and Mar. 3.

Jan. 30 A show of family entertainment (acting-dancing-music) presented by Jerry Jonkheer and guest performers. At 7 p.m. in the Willowdale Chr. School Auditorium, **Willowdale,** Ont. $6 admission. For info. call (416) 733-1799.

Jan. 30 Concert by the "Canadian Orpheus Male Choir" in support of Telecare Brampton's 15th anniversary at 8 p.m. in St. Mary's Roman Catholic Church, **Brampton,** Ont. For tickets call (416) 459-8439.

Feb. 3-12 Series of presentations by Professor Dale Grotenhuis on the new Psalter Hymnal. Feb. 3: First CRC, **Sarnia,** Ont.; Feb. 4: First CRC, **London,** Ont.; Feb. 5: First CRC, **Drayton,** Ont.; Feb. 6: Auditorium, Redeemer College, **Ancaster,** Ont.; Feb. 7: Trinity CRC, **St. Catharines,** Ont.; Feb. 8: Mountainview CRC, **Grimsby,** Ont.; Feb. 9: Rehoboth CRC, **Bowmanville,** Ont.; Feb. 10: Grace CRC, **Agincourt,** Ont.; Feb. 11: First CRC, **Barrie,** Ont.; Feb. 12: Second CRC, **Brampton,** Ont. All presentations begin at 8 p.m.

Feb. 3-15 Organ concerts by Dirk Jansz. Zwart in B.C. **Feb. 3:** Can. Ref. Church, **Surrey; Feb. 4:** CRC, **Richmond; Feb. 5:** CRC, **Burnaby; Feb. 6:** Can. Ref. Church, **Chilliwack; Feb. 8:** CRC, **Ladner; Feb. 10:** St. Andrew's Presb., **Victoria; Feb. 12:** Can. Ref. Church, **Abbotsford; Feb. 15:** Can. Ref. Church, **Langley.**

Feb. 4-27 "Women in Society" 87-88 Extension Series sponsored by The King's College. **Langley, B.C.:** Feb. 4, 11, 18, 25. **New Westminster, B.C.:** Feb. 5, 12, 19, 26; **Victoria, B.C.:** Feb. 6, 13, 20, 27.

Feb. 6 RCBPA Chatham Chapter breakfast meeting, Saxony Motel Restaurant, **Chatham,** Ont., at 8 a.m. Speaker: Harry Antonides. Topic: "Free Trade." For reservations call (519) 352-9555 or 352-0450.

Feb. 12-14 Family retreat at Fair Havens Conference Centre, **Beaverton,** Ont. For info. call (705) 426-7378.

Feb. 13 Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music. Starts at 8:00 p.m. Please call Redeemer College at (416) 648-2131 for tickets.

Feb. 22-23 RCBPA's fourth annual convention at Holiday Inn, **Burlington,** Ont. For info. call (416) 524-1203.

Feb. 22-26 "Workshop for Preachers" — sponsored by The King's College with Calvin's Dr. David E. Holwerda. At the college, **Edmonton,** Alta. For info. call (403) 428-0727.

Feb. 24 Agricultural Trip to Israel — a two-week working holiday for farmers. For info. contact Molly Ann Schwarcz at Travel Connections, **Hamilton,** Ont. Phone (416) 521-8803.

Feb. 29 Ontario Inter Varsity Christian Fellowship Celebration Banquet from 6:30 - 10 p.m. at the Constellation Hotel, **Toronto,** Ont. Speaker: Rev. John R.W. Scott on "Honouring God's Faithfulness." For tickets and info. call (416) 438-5040.

Apr. 16 Organ/trumpet concert with Jan Overduin and Eric Schultz at 8 p.m. in Redeemer College Auditorium, **Ancaster,** Ont. For tickets call (416) 648-2131, ext. 213.

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Fri.Jan.22	Tues.Jan.19	Wed.Jan.13-8:30a.m.	Thurs.Jan.14-8:30a.m.
Fri.Jan.29	Tues.Jan.26	Wed.Jan.20-8:30a.m.	Thurs.Jan.21-8:30a.m.
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Featured speaker: **Rev. John R.W. Scott**
Theme: **Honouring God's Faithfulness**

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Mid-America Reformed Seminary invites the public to its third commencement on

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Dutch

Persoverzicht

Carl D. Tuyl

Hierbij bied ik mijn welgemeende verontschuldiging aan Monsieur Mulroney. Nog niet zolang geleden schreef ik dat naar mijn mening de mouwen van zijn kostumes te kort schenen. Diep waren mijn schuldgevoelens toen bekend werd, dat onze eigen prime minister genoemd werd als de best geklede staatsman. Ere wie ere toekomt, en ik zal mijn leven beteren. Het viel mij trouwens wel tegen, dat er geen best geklede dominee werd gekozen. Ik zou daarvoor Ds. Robert Schuller willen voordragen. Die man ziet er altijd uit om door een gouden ringetje te halen.

★★★★

De prijs van de mode-industrie hielp Monsieur Mulroney niet veel in aanzien bij onze landgenoten. Van bijna de helft van de kiesgerechtigde bevolking krijgt hij een onvoldoende op zijn rapportkaart. Gelukkig voor hem was er ook nog wat goed nieuws: de P.C.-partij steeg in populariteit en heeft nu de tweede plaats, volgens een onlangs gehouden opinie-onderzoek. Een ander publiek opinie-onderzoek wees uit, dat meer dan de helft van de Canadezen zich nog opstelden ten gunste van de monarchie.

★★★★

En omdat we in zulke zaken natuurlijk niet achter willen blijven is er ook een opinie-onderzoek geweest in het kerkgenootschap van de Christian Reformed Church. Het gevolg was een uiterst interessant dokument dat meer aandacht verdient dan het schijnt te ontvangen. (Mijnheer Witvoet, luistert u?)

★★★★

Het was rustig in Ottawa. Uitgestorven is misschien een beter woord. De parlementaire dames en heren waren thuis of in warmere streken voor de Kerstvakantie. Er werd poolshoogte genomen in de kiesdistrikten. Alleen Monsieur Mulroney zorgde voor wat diplomatieke opwinding, toen hij in een interview zich nogal komplimenteus uitliet over de manier waarop de Israëlische regering de onrust in het zogenaamde West-oevergebied tegenstond. Dit was helemaal niet in overeenstemming met de mening van het Ministerie van Buitenlandse Zaken, waar de minister juist een nogal scherp protest aan 't opstellen was. De Arabische ambassadeurs kwamen *en masse* hun beklag indienen.

★★★★

De tarieven-overeenkomst met de Verenigde Staten werd ondertekend in Californië door President Reagan en op precies dezelfde tijd in Ottawa door Monsieur Mulroney. We hadden wel wat meer diplomatieke hoepla en plechtigheid verwacht. Het is toch zomaar geen kleinigheid en het gaat niet om het ruilen van postzegels, nietwaar? Edele Eduard heeft de Amerikaanse ambassadeur in Ottawa laten weten dat, mocht de NDP de volgende verkiezing winnen, het hele verdrag één-twee-drie op de mesthoop zou gaan. Voorzichtig nou Eduard, je zit ook al een beetje in je maag met eerdere toezeggingen dat de NDP tegen het NAVO verbond is.

★★★★

Zoals gewoonlijk tegen het eind van het jaar was het "lintjesdag." Ik heb de lijst van de mensen die de onderscheiding van de Orde van Canada ontvingen zorgvuldig nagelezen. Niet alleen komt mijn naam er niet in voor, er was zelfs geen bekende bij. "Het leven is vol bittere teleurstellingen," placht Tante Katrien te zeggen.

★★★★

Er was een zaak van wereldbelang aanhangig in Ontario. Het ging om de wereldberoemde Oleo-margarine-wet die bepaalde, dat margarine niet zo geel mag zijn als boter. Terwijl de wereld de adem inhield van spanning heeft een rechter van Ontario's hoogste rechtbank uitgesproken, dat in haar mening inderdaad margarine niet op boter mag lijken. Nu kunnen we tenminste weer rustig slapen. In Den Haag, waar volgens volkswijsheid veel mensen aan kale ontlasting lijden, heet margarine "keukenboter."

★★★★

De Israëlische ijzeren-vuist politiek in het West-oever gebied heeft een gedwongen rust gebracht. Wie echter meent dat de zaak daarmee gedaan is, is net zo verkeerd als koning David die dacht zand over zijn zonde te kunnen doen. Het kwaad broeit voort. Net zoals in Zuid-Afrika. De Russen ondervinden het in bezet Afghanistan, waar het verzet met de dag groeit.

★★★★

De Arabische landen rondom de Perzische Golf vergaderden in Saudi Arabië in een poging om te bemiddelen in de idiote Iran-Iraq oorlog. Er kwam niet veel tot stand. Saudi Arabië ging zelfs zo ver om te beloven Iran financieel te helpen in wederopbouw. Inmiddels koncentreert Iran weer 250.000 soldaten aan het front om het winteroffensief te beginnen. Zes-en-twintig schepen werden aangevallen in de Golf tijdens december.

★★★★

Terwijl in ons land het voor en tegen van de tarievenovereenkomst nog van alle kanten overwogen wordt, staat de Turkse regering te trappelen van ongeduld om lid te worden van de Europese Ekonomische Gemeenschap. Griekenland is het enige land dat zich verzet tegen eventueel Turks lidmaatschap.

★★★★

De Paus waarschuwde de wereld om haar redding niet te zoeken in de steeds meer ontwikkelende techniek, maar in het evangelie. Ergens hoor ik daar een valse tegenstelling in. Onze koningin veroordeelde in haar Kerstrede de terreur.

★★★★

Ethiopië wordt weer bedreigd door hongersnood. Canada helpt met voedsel en volgens de verantwoordelijke minister — Monique Landry — bereiken onze transporten inderdaad de mensen die hulp nodig hebben. Het is te hopen dat de nijpende nood van een paar jaar geleden voorkomen kan worden.

★★★★

Er was een 48-urige Kerstwapenstilstand in Nicaragua, maar er werd toch nog wel geschoten. President Ortega wil de onderhandelingen met de Contras hervatten en kerkelijke leiders fungeren als bemiddelaars. "Zalig zijn de vredestichters."

★★★★

Ik kende eens een man, die er in kon slagen om een gebedsgroep om te keren in een gevechtsgroep. De *Toronto Star* in haar Kersteditie wist de Kerstboodschap te verminken met oppervlakkige beschouwingen over de kerkelijke worsteling aangaande "vrouwen in het ambt." Hoe men ook over deze zaak denkt, Kerstmis is nou juist niet de tijd om dat vuur op te rakelen met goedkope argumenten.

★★★★

En nu we het daar toch over hebben wil ik deze keer eindigen met een uitspraak van Charlotte Whitton: "Wat vrouwen ook maar doen, ze moeten het tweemaal zo goed als mannen doen, om tenminste half de waardering te ontvangen. Gelukkig is dat niet zo moeilijk." Ouch!

★★★★

Veel heil en zegen in het nieuwe jaar!

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ontario.

Multiculturalisme is ... Canadees zijn

De veelbetekenende "Canadian Multiculturalism Act" werd kortgeleden geïntroduceerd in "the House of Commons" door Hon. David Crombie, Staatssecretaris van Canada en Minister verantwoordelijk voor Multiculturalisme.

De wet zal de constitutionele vrijheid van alle Canadezen, ongeacht de afkomst, op schrift stellen om hun culturele erfenis te beschermen, te versterken en te delen.

De voorgestelde wet wil de eenheid bevorderen en de Canadese identiteit versterken, de economische vooruitzichten verbeteren en Canada's rijke multiculturele realiteit kenbaar maken.

Deze belangrijke wet zal:
- het multiculturele beleid van Canada voortzetten;
- alle Canadezen als volwaardige en gelijke deelgenoten in de Canadese samenleving erkennen;
- de landelijke regering binden er op toe te zien, dat haar instellingen Canada's multiculturele verscheidenheid weergeven; en
- een wettelijke basis beschikbaar stellen die het Canadese burgerschap versterkt, behulpzaam is bij het beschermen van cultuur en vecht tegen discriminatie.

De "Canadian Multiculturalism Act" ... voor vandaag èn de 21e eeuw.

Voor meer inlichtingen over deze wet kunt u de coupon uitknippen en versturen.

Department of the Secretary of State of Canada
Multiculturalism

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Please send me more information, in English or in French, on the proposed Canadian Multiculturalism Act.

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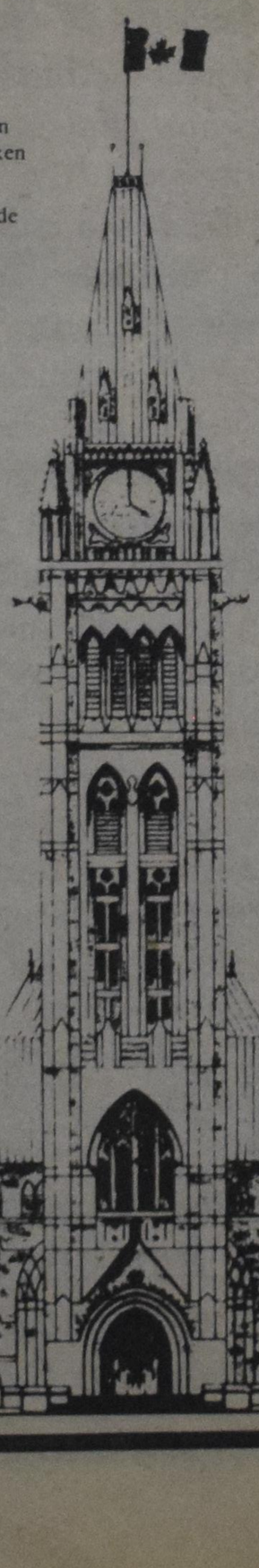

Canada

Ik heb jullie alles vergeven

(Overgenomen uit *Kruistochten*, Dec., 1987)

Het is 16 maart 1987. Noi en Lida zijn moe van de verre reis van Krasny Loetsj naar Blagovestsjensk. Ze hebben duizenden kilometers in treinen en bussen afgelegd, enkele dagen en nachten zonder slaap.

Hier aan de rivier de Amoer ten noorden van Mongolië lijkt het nog hartje winter, terwijl thuis in de Oekraïne de eerste voorjaarsvogels al te zien waren.

Verkleumd van de kou komen Lida en Noi aan bij de poort van het grote gevangeniscomplex van Blagovestsjensk waar hun vader, Vladimir Chailo, gevangen zit. Zullen ze worden toegelaten? Zullen de levensmiddelen die ze hebben meegenomen ook werkelijk aan hem worden overhandigd?

Juist op het moment dat ze willen aanbellen, wordt de deur geopend. Er komt een man in gevangeniskleding naar buiten. Hij draagt een versleten plunjezak. Even staat hij stil om zijn ogen te laten wennen aan het felle licht van de zon. Schichtig kijkt hij om zich heen. Als blijkt dat er niemand is om hem op te halen, komt hij langzaam in beweging en loopt weg. Weg van dat verschrikkelijke oord, waar ruim 2.000 gevangenen worden vastgehouden. Ver weg van deze plaats des onheils, waar in speciale psychiatrische afdelingen gevangenen worden behandeld met zware medicijnen, om zo ieder restant van een eigen wil te breken.

"Wat zou het geweldig zijn als vader ook zou worden vrijgelaten," zei Lida tegen haar jongere broer. Noi knikt. Hij was zelf nog maar 15 jaar toen vader werd gearresteerd en nu is hij getrouwd. Ja, wat zou het een feest zijn als vader zijn vrouw en twee zonen, Maxim en Paul, zou kunnen zien. Maar op zoiets durf je nauwelijks nog te hopen. Vader had kort geleden nog in een brief geschreven, dat hij de hoop op een spoedige vrijlating had opgegeven.

Zes jaar geleden

Op het moment dat Noi en Lida op bezoek gingen bij hun vader, was het precies zes jaar en vier maanden geleden, dat Vladimir Chailo werd gearresteerd. Als leider van de baptisten-gemeente in Krasny Loetsj, een dorp in het zuidoosten van de Oekraïne, had hij altijd al rekening gehouden met de mogelijkheid van een straf. Maar in plaats van een vastgestelde strafperiode, besloot de rechter op 1 december 1980 dat Vladimir voor onbepaalde tijd in een psychiatrische gevangenis moest worden opgesloten. Eerst zat hij vijf jaar in de psychiatrische gevangenis van Dnepropetrovsk, 350 kilometer van Krasny Loetsj vandaan, maar op 3 november 1985 werd hij op transport gezet naar het Amoergebied, vlak aan de Russisch-Mongoolse grens. Na zeven weken arriveerde hij in de gevangenis van Blagovestsjensk. Binnen de muren van deze gevangenis is een speciale psychiatrische gevangenis gevestigd, die bestaat uit twaalf afdelingen. De verplegers zijn criminele gevangenen en de psychiaters hebben hoge rangen bij de Russische veiligheidsdienst (KGB).

Onverwacht geluk

Gelukkig worden Lida en Noi toegelaten en ook de levensmiddelen mogen ze overhandigen. Maar als de tweede dag van het bezoek aanbreekt, gebeurt er iets dat niemand ooit had verwacht: *Vader mag mee naar huis!*

Wat een ongekende vreugde. "Mag ik eerst nog afscheid nemen van de andere gevangenen?" vraagt Vladimir opgewonden. De bewakers zijn hem vandaag wel bijzonder goed gezind, want ook *dat* wordt toegestaan.

De laatste tien dagen heeft Vladimir samen met de bekende Russische christen *Alexander Riga* in een cel doorgebracht. Voor hem zijn de levensmiddelen, die Noi en Lida hebben meegebracht. Vladimir heeft in "Sasja," zoals hij hem noemt, een ware broeder en vriend ontdekt.

In Nederland

Vanaf 19 augustus j.l. wonen Vladimir en Maria Chailo met een deel van hun kinderen in Nederland. Zij hopen dat binnenkort ook de andere kinderen in ons land zullen aankomen.

Vladimir praat niet veel over zijn moeilijkheden. *"Ik kijk niet terug, ik heb het hun vergeven,"* zegt hij. "Er is een nieuwe tijd aangebroken. En wij zijn er het bewijs van dat Gorbatsjov een realist is. Wij zijn nooit politiek aktief geweest en ook nooit antisovjet. De Here heeft het onmogelijke mogelijk gemaakt. Wij zijn trouw aan Gods Woord gebleven en nu gaan we, net als Abraham, naar een vreemd land waar we ook weer trouw moeten blijven aan datzelfde Woord."

Beduimeld bijbeltje

Terwijl Vladimir over Gods Woord spreekt, houdt hij een klein beduimeld bijbeltje omhoog. Als we hem vragen of hij deze bijbel ook in de Sovjet-Unie gebruikte, beginnen zijn ogen te glinsteren.

"Deze bijbel heeft mijn vrouw Maria voor me meegenomen naar de psychiatrische gevangenis. Eerst werd het me verboden om een bijbel te hebben, maar Maria hield vol en schreef naar mijnheer Tsjernenko, die in die tijd partijleider was. Na enige tijd kreeg ze van Tsjernenko een brief, waarin hij verklaarde dat iedere Sovjet-burger het recht heeft om een bijbel te bezitten en te lezen. Tsjernenko schreef verder dat het niet alleen toegestaan is om de bijbel in de kerk of thuis te lezen, maar ook in openbare gebouwen zoals een ziekenhuis."

Gewapend

"Gewapend met de brief van Tsjernenko ging Maria naar de gevangenisautoriteiten die mij daarna toestemming gaven om ditzelfde bijbeltje wat ik nu in mijn hand heb te mogen lezen.

Toch waren er telkens weer psychiaters die mijn bijbel in beslag namen. Maar nadat ik een keer een hele maand had gevast om mijn bijbel terug te krijgen, deden ze dat alleen nog maar om er zelf in te lezen. Psychiaters kwamen meer dan eens naar me toe om naar de betekenis van verschillende bijbelgedeelten te vragen. *Mijn bijbeltje was de grootste schat van het hele gevangeniscomplex.* De meesten wisten dat ik *met goedvinden van de partijleider* een bijbel bezat."

Chailo laat de binnenkant van het omslag zien, waar allemaal foto's van zijn kinderen in zijn geplakt: "Dat was de aanleiding van vele gesprekken met andere gevangenen over het geloof. We praatten over onze kinderen en ik liet dan deze foto's zien. Natuurlijk was de volgende vraag: "Wat voor boek heb je daar bij je?" En dan kon ik ze laten zien dat dit nu het Woord van God was. Velen mocht ik na zo'n gesprek tot de Here Jezus leiden."

Alexander Riga

"Die laatste tien dagen dat ik met Alexander Riga in een cel verbleef, heeft hij in mijn bijbel het hele Nieuwe Testament doorgelezen. We hebben lange, diepgaande gesprekken gehad, die voor ons beiden een grote zegen waren. Sasja (een koosnaampje voor Alexander — Red.) is een zuiver en oprecht mens. In Blagovestsjensk stond hij er alleen voor. Hij heeft alleen nog een oude moeder en voor haar was de reis veel te ver. Dat was heel moeilijk voor hem. Ik had tenminste nog een gezin achter mij. Met Alexander konden ze van alles doen zonder dat een haan ernaar kraaide, en dat hebben ze ook gedaan. Gelukkig is hij er niet onderdoor gegaan. In de tijd dat we samen in Blagovestsjensk zaten, heb ik alles gedaan om hem te beschermen. Ik ben zo dankbaar dat Sasja nu vrij is."

Openhartig

Vladimir spreekt met geen woord over zijn eigen lijden, maar als wij vragen hoe het toch mogelijk is dat hij telkens opnieuw zijn vervolgers kon vergeven, antwoordt hij openhartig:

"Vergeven kun je niet uit jezelf. Niemand kan vergeven zonder de liefde van Jezus Christus. Vergeven is ontvangen. Want als ik kan vergeven, behaal ik de overwinning. De overwinning van Golgotha wordt onze overwinning. Jezus heeft van de tien geboden een gebod gemaakt: het gebod om God lief te hebben met je hele hart en je naaste als jezelf.

Ik ben een grote zondaar geweest, maar Jezus heeft mij alles vergeven. Hij zei: "Wie weinig vergeven wordt, bewijst weinig liefde." (Lucas 7:47)

Misschien is dat wel het verschil tussen jullie hier en wij in de Sovjetunie.

Geen straf

Alle vervolging die wij ondergaan is geen straf, maar een zegen. Ik zie dat de dominees en voorgangers hier in het Westen zeer goed zijn opgeleid. Hun positie brengt met zich mee, dat ze veel minder worden beledigd en gekleineerd dan wij in de Sovjetunie.

Onze opleiding bestaat uit mishandeling en vervolging. Wij zien de mens in zijn diepste gevallenheid. En dan moet je leren om te vergeven, niet 7 keer, niet 70 keer 7, maar 77 keer 70 keer ... dus altijd! Alleen dan beleven we werkelijk dat op Golgotha alles is volbracht. Dat is voor mij pas echt vrijheid.

Een Russisch gedicht zegt: "Met Christus is ook gevangenschap vrijheid."

Zonder Christus is zelfs vrijheid gevangenschap."

APR 04 1988

Books/Meditation

Robert VanderVennen, book review editor

Global economics

Good description, weak perspective

The Rich and the Poor: A Christian perspective on global economics, by Carl Krieder. Scottdale, Pennsylvania: Herald Press, 1987. 168 pp.; paperback, $12.50. Reviewed by Harry Veldstra, Director of Diaconal Ministries, Christian Reformed World Relief Committee.

Today's world is complex. The issues that confront us as Christians as we watch the news each day leave many of us shaking our heads: some in disbelief, others in disgust, still others with guilt. None of these reactions will accomplish much when it comes to dealing with God's world head on. To deal with this world we must understand some of its fundamental issues. Carl Krieder, a retired professor of comparative economics at Goshen College, has given some assistance in his book, "The Rich and the Poor."

Krieder has demystified some of the terminology that is often used in economic analysis. He helps the reader understand how the Gross National Product (GNP) becomes an indicator of the economic health of a country. He also points out the weakness of using only GNP as such an indicator.

Krieder's quick overview of the economic history of some of the Lesser Developed Countries (LDC) gives a perspective on some of the problems that they face today. The exploitive economic impact of colonialism has left many Third World countries with internal systems that were never geared to nationhood. The reluctance of colonial powers to train nationals in government has left these former colonies with governments that are a weak one-party civilian government or in many cases, a military dictatorship.

Four questions

In a chapter on reducing the rate of population growth, Krieder considers four major questions: Why is the population in the LDCs increasing more rapidly than in the rich countries? What are the problems which rapid population growth creates for the poor countries? What measures can be taken which will reduce the rate of population growth? Is there a specifically Christian perspective which should be considered in analysing the population problem?

Krieder's analysis of the first three questions gives the reader a good overview of the major issues. His answer to the question of a Christian perspective is weak and does not come to grips with the issues he develops earlier.

Krieder has some further chapters on agricultural development, health and education, industrial development and international co-operation. In each of these chapters he does give the reader an excellent overview of major issues that the LDCs must face daily in their struggles to become economically viable nations.

Weak perspective

In the preface to the book, Krieder states that he writes from a capitalist bias. That bias is not necessarily Christian. The secondary title he has given his book, "A Christian Perspective on Global Economics" is overstating the book. His "perspective" conclusions at the end of each chapter are shaky and do not give much guidance to those who are seeking to develop a broader perspective.

Krieder's analysis of the major issues are easy to read and understand for those readers who have had little introduction to the formal study of economics. The reader will be disappointed, however, if a well-developed Christian perspective on global economic issues is the purpose for reading the book.

The study questions that follow each chapter can be useful for small group discussions. If the discussion group wishes to develop a Christian perspective, these questions will assist them in setting a framework. However, more research and especially Bible study, will be needed to develop a Christian perspective on global economics.

Friends of God

Wayne Brouwer

Listen carefully

"Then Peter stood up with the eleven, raised his voice and addressed the crowd: 'Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say.' " **(Acts 2:14)**

Two men were walking along a crowded city sidewalk. Suddenly one of them stopped, cocked his head to one side, and said, "Listen to that cheerful song of a cricket!"

His companion was skeptical. In the noise and the bustle, the horns and the construction pounding, he heard nothing. "Watch this!" said the first fellow, and he flipped a quarter out of his pocket. Instantly a dozen heads turned, looking for the money they so clearly heard fall.

With a nod and a wink he said, "We hear what we listen for!"

Lazy ears

Listening to the speech of others, or hearing ourselves talk is a big part of our lives — 70 per cent of each day, according to researchers. Yet it remains one of the most inefficient things we do. Tests conducted by the University of Minnesota over a period of years show that on the average, people listen to only about half of what they hear, and remember only a fraction of that. During a 20-minute sermon you *hear* about 30,000 words, but actually *register* and *listen* to less than 15,000.

The wise man of the Proverbs noticed how easy it was for a person to "shut his ears to the cry of the poor." (21:13) God told the prophet Isaiah that even though people were equipped with ears, that was no guarantee that they could hear a message, even from him. (6:10) The Apostle Paul reminded young Pastor Timothy that even while listening in church, Christians with "itching ears" will only hear what they want. (II-4:3) And repeatedly, as the Revelation of Jesus is sent by way of courier John, the closing note is a call to careful attention: "He who has an ear, let him hear what the Spirit says to the churches." (2:7,11,17,29; 3:6,13,22)

A fair hearing

Time and again, in pastoral ministry, I am at a loss for words as people pour out their hearts and pains and frustrations. But I have learned that words are not always what people need, and answers of the mouth are not necessarily the soothing balm of the soul. For in a world of many words and much talk, people want to know that they also have been heard. They need to be listened to. They need to be affirmed as worthy of the dignity of communication, rather than objects to be talked about or commanded as animals.

But what about God? He who spoke the worlds into being, He who dreamed up the touching of lives in speech, He who walked and talked with Adam and Eve in the Garden of Eden, He who emptied himself among us as the Word of life, does He not also demand a fair hearing?

"Listen carefully!" says God through Peter. But our ears are too often distracted by the coins on the sidewalk, and our minds listen only to what we think we want, and our hearts are closed in upon themselves.

Have you *listened* to the voice of God today? Have you *heard* what He has to say?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ontario.

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